

Calvinist Contact

A Reformed Weekly

MARCH 20, 1992/47th year of publication/No. 2299

Preston Manning believes that social programs stand between God and the individual See p. 11

Jewish groups attack evangelizing of Messianic Jews in Russia

Lisbeth Farrell

NEW YORK (NNI) — Messianic Jewish groups in the Russian Federation, Ukraine, Belarus and the United States are reporting resistance to their ministry efforts from U.S.-based Orthodox and Hasidic Jewish organizations. The Messianic Jewish groups blame the resistance, termed "counter-evangelism" or "anti-missionary work," on a concerted effort by certain Jewish organizations that view them as deceptive and predatory.

Yad L'Achim, an organization that repatriates Jews to Israel, sent a letter to leaders of Jewish organizations in the former Soviet Union warning them about "Christian missionaries hunting our Jewish brothers' souls."

'Missionaries lies'

Rabbi Shlomo Lifshitz, chairperson of Yad L'Achim, stated that "the most important part of our activity is the struggle against" these missionaries. He announced the opening of a Moscow branch of Yad L'Achim to "expose and unmask the missionaries' lies as well as to provide help for those Jews who have been caught in missionaries' nets." Yad L'Achim has previously worked in Israel, the United States and Europe.

One of the most active Jewish organizations engaged in anti-missionary activity is Lubavitch-Chabad which is based in New York and operates both in the United States and overseas. This Orthodox Jewish group is headed by Rabbi Menachem Mendel Schneerson, who last summer predicted

that the Messiah would be revealed by Sept. 9, 1991.

The controversial Schneerson is known as "The Rebbe" to his followers, some of whom believe he is the Messiah [see first editorial, p. 4]. He is the seventh in a line of sect leaders that stretches back nearly 200 years to the town of Lubavith in Belarus. Schneerson also plays a powerful role in right-wing Israeli politics.

Most Christians unaware

According to Jim Melnick, president of a Messianic Jewish organization called Friends of Soviet Jewry, "Most Christians are unaware that there are professional anti-missionary organizations. It's part of a general anti-missionary effort that's been around for some time and is only making itself better known because of the increased efforts that are going on in terms of reaching former Soviet Jews for the Gospel."

Some missionaries say they have been reluctant in the past to discuss counter-evangelism for fear of being branded anti-Semitic, when in fact, they point out, the opposite is true. As a result, they say that counter-evangelism has been going on for some time seemingly unchecked. Reports in conservative Jewish publications have called Christian evangelism toward Jews "deceitful," "cynical," "predatory," "notorious," and "ambulance chasers." An editorial in *The Jewish Press* asked "why the Jewish population in Brighton Beach [New York] does not correct the missionary invasion" by what it termed "missionary skills."

See MESSIANIC -- p. 2 ...

Thinkbit:

Barbara Fromm to Mordecai Richler: "Was this the right time to remind Quebecers of their anti-Semitic past?" She was referring to statements made by him in New York, statements which caused an outburst of anger in Quebec.

Mordecai: "I was simply stating the truth. I don't think truth should be seasonal like hockey and hay fever."

From: "The Journal," a CBC TV news commentary.

In this issue:

To smoke or not to smoke in the "temple." There's a lesson to be learned here ... somewhere ... p. 10

Bill Fledderus takes a look at what has made Preston Manning who he is. p. 11

Lawyer Jan van der Woerd argues that churches should not submit themselves to secular laws of incorporation. p. 13

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Cadence of the Seasons



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Catkins swing on willow trees
Nectar's found by busy bees

Winter, time of sleet and snow
All seems dead, no plant will grow
But beneath the covered ground
Promise of new life is found

Summer, days with warmth and showers
Meadows fill with teeming flowers
Cornstalks grow a foot a day
Farmers harvest fragrant hay

Seasons flow as God ordained
His decree is still maintained.

Raymond Schraa,
Edmonton

Autumn, cooler winds have blown
Seeds of grain are plumpful grown
Harvest's now in fullest swing
Homing birds are on the wing

Churches make affordable housing possible in Toronto

Robert VanderVennen

SCARBOROUGH, Ont. — Churches have teamed up with the Ontario Ministry of Housing to build on church property almost the only affordable rental housing units now being constructed in metro Toronto.

This fact came to light at a recent meeting chaired by Gerald Vandezande at which churches in the Agincourt section of Scarborough could explore their own interest in housing as a ministry of the church, and find out what kinds of experiences other churches have had in housing

ministries.

Martha McBurnie, program coordinator for housing programs under the Ministry of Housing, said that in the 1980s the ministry discovered that very little land was available for new housing in the Toronto area. What land there was had prices in the stratosphere.

Church participation vital

So the minister went knocking on the doors of churches, she said. Church representatives met with the minister, and continue to do so regularly. The

See CHURCHES -- p. 20 ...



Walton Place has 102 apartments and incorporates Westminster Presbyterian Church and a day care centre.

News

Messianic Jews meet resistance from other Jews

... Continued from p. 1

More than two years ago *The Jewish Monthly* reported that Jews for Judaism had begun "monitoring the growth of efforts to convert Soviet Jews and has undertaken its own effort to combat missionaries. They offer counseling in Russian for proselytes and their families, train Soviet Jewish community leaders in countermissionary work, publish articles in Soviet Jewish newspapers alerting readers to missionary tactics and recently have begun distributing their own Russian-language leaflets in Soviet Jewish neighbourhoods like Brighton Beach [New York]."

Jews for Judaism has since produced a Russian-language brochure that is handed out in Russian communities in the United States. According to a column by Skobac in *The Jewish Press*, Jews for Judaism has continued its counter-evangelism efforts "by carefully monitoring the hundreds of Christian organizations trying to convert Jewish people.... Jews for Judaism received advanced warning of their initial visits to the USSR. They sent workers there to warn of the 'invasion' by Messianic Jews."

Harassment peaks interest

"The Jewish people here [in Ukraine] are not afraid of the Gospel," said Avi Snyder, director of the Odessa, Ukraine, office of Jews for Jesus, a Messianic Jewish organization. "They don't hate it nor are they violent against it. That's being imported from the U.S."

Snyder, who has been in Odessa since late September, reports he has already experienced instances of counter-evangelism. "An elderly Jewish gentleman was talking with me and someone came up and tried to stop us," he said. "Another time I was passing out flyers and someone tried to grab the literature from me and rough me up. The Jewish people who saw that were appalled."

Snyder said that such harassment only "peaks"

interest more. People here are tired of self-appointed guardians and self-protectors. They don't appreciate someone coming along and telling them not to listen. They've had that for 70 years."

Snyder added that Jewish people living in the former USSR are among the "most receptive in the world at this time to the Gospel, for a number of reasons. First, atheism has failed and the people are looking for answers. None of us can live in a spiritual vacuum. God fills us. There's a climate of receptivity here among all people, especially among my people."

"Second, the people here haven't been indoctrinated against the message of the Gospel. In America and other parts of the world, we fear — we fear hearing the Gospel [and] giving Jesus open-minded thought. That fear is absent here because of God's grace. When [we] pass out literature, they stop and ask openly."

'The most Jewish thing you can do'

According to Snyder, Jews for Jesus has the same goals in Ukraine as it does elsewhere: "To bring the Gospel to our people, let them know that you can be Jewish and believe in Jesus. It's the most Jewish thing anyone can do."

The staff of three Jews for Jesus workers in Odessa passes out literature, conducts Bible studies and meets one-on-one with people, both in Odessa and other parts of Ukraine. In Kiev, the staff worked with local Jewish believers to organize an evangelism rally on Dec. 1, which was both the first night of Hanukkah as well as the first day of Ukrainian independence.

Susan Perlman, spokesperson for Jews for Jesus at the organization's headquarters in San Francisco, California, said the group is seeing "significant numbers" of converts in Ukraine each week.

"We don't have astounding statistics," she said, "but we're very encouraged."

As perhaps the most

prominent Messianic Jewish group, Jews for Jesus is mentioned frequently by counter-evangelists.

Inflammatory rhetoric

"They don't consider us a cult *per se*," Perlman said, "but they like to use the term because it's so inflammatory and negative. *The Jewish Chronicle* of London had an

article recently on evangelism and the problem of it. They warned that Jews for Jesus has four centres in the former Soviet Union. That's news to us. We'd be very happy to have four."

The group actually has only the Odessa branch. "It's typical of the kind of alarmist thing that is said, making us appear to be a major 'threat,'" Perlman added.

Perlman added.

There are 11 other Messianic Jewish groups and also various Christian groups evangelizing Jews in the former USSR.

Across the Globe

David T. Koyzis

How necessary is a written constitution?

Of all the member states of the European Community, Great Britain is the only one not to possess a written constitution. In other words, there is no single document by which the courts are able to judge the validity of laws passed by parliament. Parliament is legally sovereign — that is, its actions lie beyond the reach of any judicial body — and it is limited mostly by generally accepted traditions and conventions. At one time the vast majority of European countries had unwritten constitutions, but now Britain stands alone.

Not all Britons are satisfied with this state of affairs, however, and there have been some efforts to change it, spearheaded most notably by the Liberal Democratic Party and Charter 88, a group of intellectuals whose name evokes the memory of the former Czechoslovak dissident movement, Charter 77.

Along with a written constitution, these reformers would also adopt an elected upper house in place of the present House of Lords, parliamentary assemblies for Scotland and Wales, regional assemblies for England itself, and a system of proportional representation to replace the current single-member constituency electoral system. Such changes, it is argued, would bring an archaic political system into the 20th century and make for a better fit within a broader, more encompassing European federal union.

Flexibility a virtue

For all its supposed outmodedness, however, there is much to recommend an unwritten constitution. Flexibility is its chief virtue. A written document, whose provisions are protected by a nearly insurmountable amending formula, is necessarily difficult to modify and thus runs the risk of becoming brittle. A constitution that cannot easily bend to meet changing political circumstances is in danger of breaking.

Moreover, the mere fact of a constitution being written down is no guarantee that it will be adhered to. France has had numerous paper constitutions but, until a generation ago, decades of unstable government. Great Britain, on the other hand, has enjoyed centuries of constitutional government without that magic piece of paper. Clearly a constitution is more than a written document

and may actually function better without being written down.

The now defunct Soviet constitution of 1977 provides a good example of a document which appeared superficially to embody all of the ideals of constitutional government, including the rule of law and the rights of the citizens. But the lack of a supportive political culture, coupled with the distortions of Marxist-Leninist ideology, rendered it largely ineffective. Obviously Britain has had a much better record than the Soviet Union ever did.

Again, many of the Latin American countries, upon achieving independence from Spain early in the last century, adopted constitutions modelled after that of the United States. Americans themselves believe that their republic's founders fashioned an ingenious system whose institutions are so carefully balanced as to minimize the effects of human willfulness.

Constitutions are lived, not concocted

But both they and their less successful emulators missed the point. When the Americans drafted their constitution in 1787 they had already enjoyed decades of experience with representative institutions inherited from Britain. What is remarkable about the long-lasting American constitution is not the document itself but the profound respect — even reverence — which Americans have had for it. James Madison and company did not actually *create* a constitution; they merely adapted and wrote down an already existing one.

All of this would seem to support the maintenance of the status quo in Britain. Charter 88 and the Liberal Democrats would perhaps be well advised not to put too much hope in a written constitution, whose adoption will not, after all, build Jerusalem "in England's green and pleasant land." At the same time, there are good reasons to enshrine at least some of the British constitution in a concise document, and I shall take up those reasons in a future column.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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LONDON JAMAICA MELBOURNE INDONESIA

Pressreview

Carl D. Tuyl



Pressreview

Pierre Trudeau used to say "We're the mouse sleeping with the elephant" when he defined our relationship with the U.S. of A. And since the U.S. is in an election mode as well as an economic close-the-wagon-circle mood, the elephant is stepping on the tail of the mouse: import duties on soft lumber and war on Honda. And whatever macho power-strutting our politicians do, it is not going to help much. B.C. logging companies do indeed pay low so-called stumpage fees but some American producers also get preferential treatment. Trade Minister Michael Wilson said that there will be no trade war, and there better not be, for we would be losers for sure. But it is, of course, terribly tempting to slap an import duty on all that Florida stuff — spinach and oranges and all that.

Premiers and even one of Monsieur's own cabinet ministers begin to hack away at the Beaudoin-Dobbie report and it will probably go through many changes with deletions, additions and corrections. Time is pressing, though. Someone, somewhere way up the ladder even suggested the revival of the Meech Lake Accord as a solution. Fat chance

The Reform Party was in the news with a fundraising scheme that reminds one of televangelist techniques: sign your life insurance policy over to us. Mr. Presto also had to expel a bunch of neo-Nazis from his ranks.

Veterans of the Korean War got their service medal in the same manner I got mine from the Dutch Ministry of Defense: in the mail. The veterans are unhappy with the way the government has handled the situation. But then again, you can't have a pin-the-thing-on ceremony with thousands of rheumatic veterans lined up alongside the Rideau Canal in Ottawa, can you?

Canadian Brig. Gen. Lewis MacKenzie has been named chief of staff for the 14,000-

member United Nations peacekeeping force in Yugoslavia. Now if we could only create peace in our own land.

International Women's Day came and went. Audrey McLaughlin called for better representation of women at all levels of government. I say "Amen" to that; it is not good for man to be alone — too much machismo stirring in the soup that way.

Quite the day, day before yesterday. The bank where I went to do some business had just been held up, and in the convenience store where I went to buy diet pop, the store owner gave me change from behind a bullet-proof window. This is Kingston, Ont., folks, home of John A. MacDonald, Canada's WASP capital of institutionalized gentility, not Al Capone's 1920s Chicago hang out. What's going on?

The U.S. election campaign drags on like a 19th century sermon — no end in sight. Bare knuckle time. Cheat'n Clinton got Democratic approval and Bush got the Republican nod on what they called "Super Tuesday." Tsongas, who doesn't tell anyone that his cancer cure was the product of two Canadian doctors, came in as Democrat Number 2.

Iraq pleaded its case before the United Nations Security Council, to no avail. A real dilemma there! The embargo hits the civilian population, with children its first victims, yet who wants to give in to

Saddam Hussein? There should be a way to keep the children from starving. The "other Hussein," the King of Jordan, who placed the wrong bet in the Gulf War, was on a fence-mending tour in America and Europe. His theme: let bygones be bygones and give us some money. Saudi Arabia has ceased its huge subsidies to Jordan. Canada gave \$22.5 million in aid to Jordan in the 1990-91 fiscal year. Yitzhak Shamir has an entirely different approach to getting U.S. money. "No way we're giving in to U.S. demands," he says, "But give us the dough anyway because we have a lot of U.S. voters on our side."

England's prime minister is going to spread \$60 billion in borrowed money around to get re-elected. And if you think that's upsetting, what about the fact that the *Anglican Journal* hinted at the possibility of a non-British Archbishop of Canterbury. (He's the big wheel in that faith group.) Well, wouldn't that shake up the whole panorama? Imagine It should be about the same order of future shock as the Ontario Provincial Police saying that 20 per cent of marijuana coming into Canada at the Windsor border is controlled by Mennonites.

A former KGB official said that Swedish diplomat Raoul Wallenberg died by mistake in 1947 during a prison interrogation. Just one of those KGB "Oops, excuse me" little bloopers, you know. News from the former Soviet Union is not very uplifting. There's fighting in

the republics; people in Moscow are hunting for cats and dogs to supplement their diet, and a whole bunch of nuclear scientists are looking for work — anywhere!

That's the news fit to print. For the rest see the *Toronto Sun* or similar tabloid. Speaking about news: in 1912 a Scottish

newspaper announced the sinking of the *Titanic* with the headline: "Aberdeen man lost at sea."

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Churches.

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Calvinist Contact

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- reports on significant happenings in the Christian community and in the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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Waiting for another Messiah is like waiting for Godot

It feels strange to read in the daily newspaper about the coming of the Messiah. But that's what those of us experienced who read an article about messianic expectations among Israel's ultra-orthodox Jewish community. It seems that Hasidic Jews living in the United States and Israel have determined that the world is finally ready for the Messiah's arrival.

One spokesperson for the Lubavitchers, a Hasidic sect devoted to the teachings of Rabbi Menachem Mendel Schneerson, says that Rabbi Schneerson is the best candidate for Messiah. Followers have been given permission to build a home in a suburb of Tel Aviv for their 89-year-old teacher, who has never before set foot in Palestine. A few weeks ago Messiah Schneerson suffered a stroke, but doctors say he is responding well to treatment.

Tuned in to the event

The story would almost sound funny if it were not for the fact that these people sincerely believe that their Messiah will soon come (some of them are wearing phone beepers with a special number that will let them know the moment the Messiah arrives). What makes the story sad is the fact that they are 2,000 years late in waiting for the Messiah. Amazing how long a dead-end faith can keep itself going.

Of course, if I had grown up among them: I would probably be wearing a phone beeper too. That's the scary part about being caught in a belief system. And I don't suppose it would take much for an Hasidic editor to point out the silliness of these Christians who believe that the

Messiah came 2,000 years ago, and made *what* difference?

His own will know him

The only way I can get out of that dilemma is to submit myself to the prophesy of Isaiah 11, which says that on the Messiah will rest "the Spirit of wisdom and of understanding He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth."

The more I read about Jesus the more he fits the bill. How can I explain the sense of "just right" which I feel deep down when I read the Sermon on the Mount, when I reflect on the gospel of forgiveness portrayed in the parable of the prodigal son (no other religion has ever come up with a better antidote to the sickness of evil and guilt!)? How can I communicate to others the feeling of peace when I experience the fruit of the Spirit in my brothers and sisters and find within myself an inexhaustable well of hope in the face of opposition and adversity?

Menachem Mendel Schneerson, what kind of Messiah are you? Two or three years from now we will hear about that final stroke, and then even your followers will know. Can you take up our infirmities and carry our sorrows? Why reinvent the cross? Another Jewish rabbi has already been pierced for our transgressions, also for yours.

BW

It all depends on which side of how many people you are

Funny thing about the word *liberal*. In conservative circles it stands for "wishy-washy," "worldly" or "being a chosen instrument of Satan." I guess when the Apostle Paul talked about the Corinthians being liberal in their giving to the church of Jerusalem he must have been talking about their left-wing notions of helping the poor.

Funny thing about the word *conservative*. In very liberal circles it is the equivalent of "uptight," "old-fashioned" or "being an agent of oppression," i.e., a chosen instrument of Satan, if he exists. I guess when the early Christians were told to hold firmly to the faith in Hebrews 4: 14 they were seduced into becoming irrelevant and out of touch.

Personally I no longer care whether people call me a liberal or a conservative. All those labels indicate to me is that those who use them are judging me to have a notion of freedom that differs from theirs. Those who call me liberal consider me to be licentious where they consider themselves to be bound. Those who call me conservative consider me bound in things in which they say they are free.

Line-up of honest-to-goodness keepers of the truth

Whenever that terminology is bandied about I picture a row of 101 village people facing me. The line stretches from east to west. The fellow standing in the middle of that row, Mr. A., has 50 people on his left and 50 people on his right.

According to him those on his left are liberals and those on his right, conservatives. He is the only one who is perfectly positioned.

Mrs. B. stands further to his left and has only 25 people on her left and 75 on her right. According to Mrs. B. there are 25 liberals in the village and 75 conservatives. She too is in the right place, where truth resides. Mr. C. is down the row on the right side of Mr. A and, according to him, there are 15 conservatives in the village and 85 liberals. Mrs. D. is at the end of the row to Mr. A's right. According to her the whole darn village is liberal, all 100 of them. She is the only one who knows what's best for the world.

Wouldn't it be ironic if the truth wasn't where anyone was standing but was hanging from a tree across the river?

Being called a liberal or a conservative only says something about how you are positioned in relation to other people. It says nothing about your connection to the truth of whatever issue you are supposed to be liberal and/or conservative about.

Now isn't it *liberating* to know that! You will be able to *conserve* tons of energy instead of having to waste it on proving that you're neither a flaming liberal nor a stuck-in-the-mud conservative. Just an ordinary Joe or Jane trying to figure out when to step on the gas or when to hit the brakes; better yet, trying to find out where that tree of knowledge is hiding out.

BW

Letters

Veldstra's analysis of Iraq courageous and helpful

Thank you very much for reporting Harry Veldstra's most informative description on what has been happening and is now going on in the Middle East since the ill-conceived Gulf War with its obviously horrendous consequences ("Jordan still suffering the after-effects of Gulf War" and "Sanctions against hurting innocent people," C.C. Feb. 28).

I found Harry's assessment and candid comments quite refreshing, especially since too many Christian papers (not to mention most secular media) do such a poor job of critically reporting and soberly evaluating both the

basic motivations that caused the brutal war and the frightening propaganda used by both sides to rationalize their murder of thousands of innocent people and their devastation of the fragile environment (God's good creation).

Our friend Veldstra's insightful critique and courageous warnings are most helpful, especially now that there is increasing talk (particularly in the United States) of a spring or summer military offensive against Iraq in order to demonstrate that George Bush means business and can win the presidential election campaign!

As Christian citizens and Christian

churches we must listen carefully to informed people such as Harry Veldstra. We have much to learn.

Maybe the Christian Reformed Church's synod could invite Harry and other knowledgeable Christian relief and development workers, such as Reg Reimer of World Relief Canada, to report in person at this June's synod on (1) the *real poverty* and the *actual suffering* in the Middle East, and (2) what the synod should communicate out of the Gospel to President George Bush and Prime Minister Brian Mulroney.

We all need to be reminded to do

justice and show mercy, even to our enemies for they are also entitled to our love, blessing, good deeds and prayers (see Matthew 5: 44).

Thank you, *Calvinist Contact*, for sharing thought-and-action-provoking commentaries by Christians who know whereof they speak because they have seen what violence and war have done and can help us to be agents of reconciliation and ambassadors of justice and peace for all.

Gerald Vandezande
Agincourt, Ont.

Shouldn't like-minded groups have co-operated?

In the Feb. 21, 1992, issue of C.C. Mr. Ralph Vording, chairperson of the board of the Ontario Alliance of Christian Schools (OACS), states in a letter entitled "Why the Multi-Faith Coalition Was Denied" that "contrary to the information in Mr. G. Vandezande's letter... the case has nothing to do with religious/secular distinctions...."

While researching an article which appeared in the Feb. 2, 1992, issue of the *Catholic New Times* on the Canadian Jewish Congress (CJC) court challenge, I had occasion to speak at length with Mr. Bernie Farber of the CJC. Mr. Farber stated to me, "What we are really seeking in the alternative is a

declaration by the court that the non-funding of the 'secular' portion of the curriculum, or up to 50 per cent is unconstitutional."

Differing philosophies

Moreover, I spoke with Mr. Ralph Luimes, public relations co-ordinator of OACS. Mr. Luimes stated, "Point 4 of the CJC's application seeks funding by means of a per capita grant or other system of funding for the 'secular' portion of the curriculum. But the alliance's philosophy is different: God is sovereign over all the earth; therefore each subject matter is 'religious.' Therefore the rationale for the alliance becoming a co-applicant is that we were

able to have this distinctive position."

The affidavit filed in court by the multi-faith coalition states that "the court need not distinguish between 'secular' and 'religious' education for the purpose of determining the constitutionality of public funding of such religious educational funding, since all educational programs are infused with particular values...." The coalition's press release states that because of this distinction it felt "duty-bound to become an intervenor."

I believe it is important in this significant matter that this issue be set straight, understood and represented correctly.

The question remains: why did the

lawyer representing the OACS support the CJC in attempting to *exclude* the multi-faith coalition from the legal proceeding when it would seem that the position of the OACS is more aligned with the multi-faith coalition's than within the CJC's? Ought not the OACS and the coalition, based on the commonalities of their position that *all* curriculum is 'religious' and *all* parents are entitled to educational justice, to co-operate rather than be divided?

Mark Vander Vennen
Cobourg, Ont.

Columnist engages in 'bank-bashing'

Re: Jake Kuiken "Will work for food" (C.C. Feb. 28).

Yes, maybe that should become the focus again. Canadians and Americans are living beyond their means and spend a lesser percentage of their total income on food than anywhere else in the world.

Mr. Kuiken is very good at "gurus at the bank of Canada"-bashing but he has really never explained how *his* Kuikconomy is supposed to keep everyone working, happy and fed. Maybe as a social worker he could begin by teaching people responsibility rather than rights — teach welfare recipients to buy food instead of bingo cards and lottery tickets. Perhaps the social workers could become less demanding themselves when wage negotiations come up.

Don't get me wrong. I am not saying that there are no problems in our country, but only that bank and government bashing won't do.

Then Mr. Kuiken says the situation here's not much different from the U.S.S.R. Maybe he could find out for me how many Soviet citizens were murdered during their reign of terror. Churches closed, Bibles were banned.

Granted, secular humanism is not a good alternative; but remember: in our country we do have the freedom to challenge that with Christian action. Mr. Kuiken needs to become more positive and should look for a real solution.

Hans Visser
Taber, Alta.

Reader writes psalm of praise in response to column

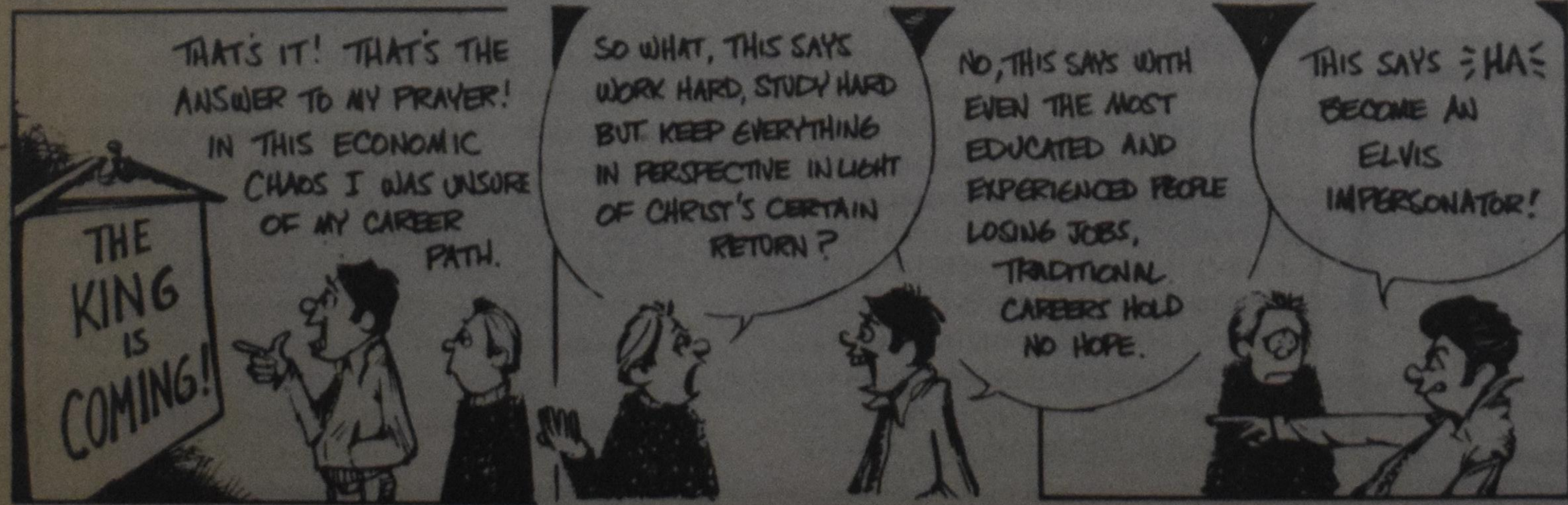
Let all the earth remember.
Make it your goal, O my soul,
to remember to praise the Lord
for what he did.
Hear now and see:
in the beginning — God created
in the beginning — the Word was with God
in the beginning — the Spirit of God was moving
Because God remembers
we must remember to live a life of praise
for grace received and to be perceived,
because his goodness endures forever.
O give thanks unto the Lord of heaven,
whose mercy endures forever....
Say it 26 times with the poet of Psalm 136:
God the Father is worthy,
Jesus the Son is worthy,
and the Holy Spirit is worthy,

The meditation by pastor Wayne Brouwer of C.C. Jan. 17, entitled "The dungeon of forgetfulness" impressed me so much that I became inspired to write a song of praise. I offer it as a gift from my inmost soul.

for great is their faithfulness to us,
now and forevermore.
And go and rejoice and go again
and do remember what he has done.
But, oh, that dungeon of forgetfulness.
Remember those who did not remember
the almighty God, who had saved them.
Again and again and many times more
the Lord rescued them.
Therefore, O God, rescue us
from the dungeon of forgetfulness.
And make us remember that
you always remember your covenant.
Therefore, praise, glory and adoration
belong to you, now and forever.
And teach us to sing the New Song
of Revelation.
Amen.

Enno Ennema
Chatham, Ont.

BEYOND BELIEF



Arts/Family

Awards for Christian contemporary music to be telecast live from Nashville

NASHVILLE, Tenn. (EP) — Amy Grant, Twila Paris, Sandi Patti, Michael W. Smith, and BeBe & CeCe Winans will vie for the title of "Artist of the Year" during the 23rd annual Dove Award presentation, to be aired live April 9 on The Nashville Network (TNN). Glen Campbell and Marilyn McCoo will co-host the awards show, which will be broadcast from Nashville's Grand Ole Opry House.

Winners of the awards are chosen by the approximately 3,000 members of the Gospel Music Association (GMA), which is celebrating its 28th year of furthering the growth of gospel music. GMA members represent all facets of the industry, including radio, record labels, television, promoters, talent agents and publishers.

Nominees for "Song of the Year" include "A Few Good Men," written by Barry Jennings and Suzanne Gaither Jennings; "Be The One," by Al Denson, Don Koch, and Dave Clark; "Beyond Belief," by Bob Hartman; "For The Sake Of The Call," by Steven Curtis Chapman; "God Will Make A

Way," by Don Moen; "Home Free," by Wayne Watson; "I See You Standing," by Twila Paris; "Love Was Never Meant To Die," by Kathy Troccoli and Jeff Franzel; "Place In This World," by Amy Grant, Michael W. Smith, and Wayne Kirkpatrick; and "Sometimes Miracles Hide," by Bruce Carroll and C. Aaron Wilburn.

Dove Awards are also given for "Songwriter of the Year," "Group of the Year" and "Recorded Song of the Year." "Album of the Year" awards are given in several categories, including rap, metal, rock, contemporary, inspirational, southern gospel, country, contemporary black gospel and traditional black gospel. Additionally, "Album of the Year" honours will be presented in instrumental, praise and worship, musical, choral collection and children's music categories.

What about "crossovers"?

GMA officials preparing for this year's "Dove Awards" faced the difficult question of categorizing artists from the world of contemporary

Christian music who had recorded albums for the secular marketplace, such as Amy Grant's *Heart in Motion* album. Though *Heart in Motion* was the top-selling album in Christian bookstores in 1991, only one selection on the album is overtly Christian.

Officials determined to use "a preponderance of content" as a guideline for determining whether or not an album should be nominated in a GMA category. Using that criteria, it was determined that *Heart in Motion* didn't qualify in any of the album categories.

However, the inclusion of the overtly Christian song "Hope Set High" on the album qualified Grant for other nominations, including "Female Vocalist of the Year" and "Artist of the Year."

Have you seen Canadian characters in films from the Netherlands?

GUELPH, Ont. (UG) — A two-year project at the University of Guelph, Guelph, Ont., is preparing a book containing a comprehensive listing of dramatic feature films made in or about Canada, or those in which Canadian characters or locations appear. Funding for the project comes from a Canadian Studies Research Tools grant, awarded by the government's Social

Sciences and Humanities Research Council.

"Did you know that Humphrey Bogart plays a Canadian in *The African Queen*?" asks project co-ordinator Ian Easterbrook. "We are finding dozens of such references in addition to the usual Mounty (RCMP) and Klondike goldrush stories."

The team is particularly interested in locating Canadian references in films made outside North America or in languages other than English. They expect there will be information on about 2,500 titles when the book is complete. Readers are encouraged to send information and titles to Canadian Film Project, University of Guelph, Guelph, ON N1G 2W1.

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Marian den Boer

Like the Lilies



A 'short stay'

As infants, both Alison and Amanda needed their tear ducts probed. The difference: Alison had hers done a decade ago without anesthetic right in the family doctor's office. The doctor directed a thin metal probe into Alison's tear ducts while I held her head and prayed. We were a team. The whole process took about three minutes.

Since then an enlightened medical profession has realized the economic danger of possible lawsuits and has adjusted patient care accordingly.

Now, 10 years later, baby Amanda's family doctor refers her to an eye specialist who looks at her eyes, gives a speech about simple procedure, asks about allergies and asthma, marks my "no's" on a form, then books her for surgery to take place in three months.

I tell him about Alison's three-minute operation. He gasps, "That wasn't done here?" "No," I admit.

"It's much too risky. There is a danger of tearing," he explains. Negating the power of prayer, I agree with him.

Not like it used to be

On the day prior to the operation Amanda and I wait patiently to visit with the eye specialist who looks at her eyes once again and gives us a re-run of the speech he delivered three months previous. "This is a simple procedure. There is a slight risk with the anesthetic. Does she have any allergies?"

"No."

"Asthmatic reaction?"

"No."

"Heart disease?"

"No."

Then he sends us on to an anesthetist (not the one to be at the operation), who weighs her in at 11 kilograms or 24 pounds and asks about allergies, asthmatic reactions and heart disease. She marks my negative responses on a form.

From there, Amanda goes for a blood-letting in which two entire tubes of blood are drawn from her arm. All this and we haven't even got to the day of the "simple procedure" yet.

The next morning Amanda and I leave home promptly at 7 a.m. We report to the "short stay" area of the hospital where Amanda

exchanges her clothes for a nightgown. A nurse comes to take her temperature and gives her an adult-sized identification bracelet.

For the next hour we hang around the "short stay" area and I wonder why we were told to arrive so early.

Same questions

Shortly before 9 a.m. I carry Amanda what seems like a kilometre through corridors to the operating room area where I change into a green costume complete with paper hat, shoe covers and mask. We wait. The eye specialist/surgeon comes. He writes a prescription for eye drops which I tuck into my green costume pocket. We wait. The anesthetist comes. "Allergies?"

After hearing this question so many times, I'm wondering if maybe Amanda does have allergies but I answer no anyway. Then I'm asked still more of the questions I answered before.

The nurses attach the intravenous and the anesthetist puts Amanda under a mask. Once Amanda is out a nurse leads me to the change room where I retrieve my clothes and it's back to a waiting room.

In a quarter of an hour the doctor comes to inform me, "It went well, technically ... met with a lot of resistance, quite a blockage. Don't be concerned if there is slight bleeding from the nose. You have my prescription?" I am nodding until his question about the prescription. I realize I must have discarded it with the green costume.

The doctor leads me to the nurses station where he rewrites the prescription. I apologize profusely — somehow I feel someone with the salary of a surgeon shouldn't be spending his expensive time re-doing things due to my carelessness. He gives me the prescription again, shakes my hand and I thank him.

The next two hours are spent in recovery and "short stay" with Amanda. She cuddles into my lap snuggling her blanket, sucking her thumb and finger. This must be what they call "Quality time."

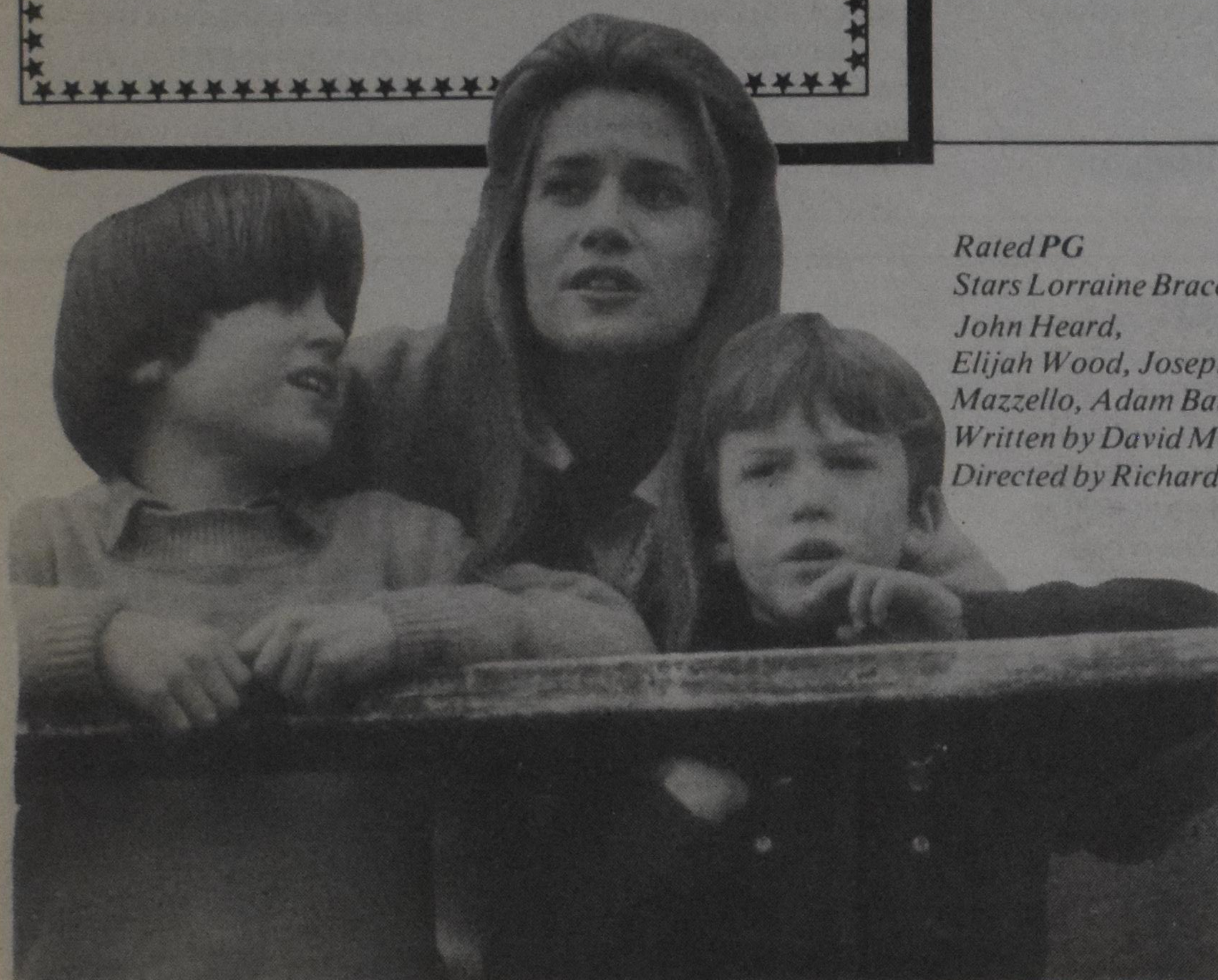
Marian den Boer lives in Hamilton, Ont.

Cinema/Arts

Cinema summaries

Marian Van Til

Radio Flyer



Rated PG
*Stars Lorraine Bracco,
 John Heard,
 Elijah Wood, Joseph
 Mazzello, Adam Baldwin*
Written by David Mickey Evans
Directed by Richard Donner

Radio Flyer is a film that you think less and less of the more you reflect on it. It's generally well-filmed, well-acted and it keeps your attention; it even involves you emotionally. But the message it ultimately sends is wrongheaded and even dangerous, especially to children.

The story begins in the present with actor/comedian Tom Hanks playing an uncredited role as a father talking to his two sons. The boys were arguing and one accused the other of breaking a promise. But the one who made the promise thought that was "no big deal."

Their father, however, tells them that promises are a big deal and may, in one way or another, involve a lifetime of commitment. He then begins to tell his sons about his own childhood in which he made a promise to his younger brother, with far-reaching consequences. The film then shifts to the 1960s and the father's childhood, showing us the story Hanks' character is telling.

So far so good. It seems as if the film will zero in on fidelity, keeping one's word and maintaining integrity in the midst of adversity.

'Love' is blind

We find out that the two brothers and their mother were abandoned by their father/husband. The boys' mother decides

to get a fresh start by moving west to California. Soon after the move, she meets another man and is blinded by love. She marries him, oblivious to his alcoholism and to his short temper which quickly turns to brutality — qualities that obviously didn't spring up overnight but which this woman who seems to be so sensitive to her sons seems incapable of recognizing.

The man wants the boys to call him "The King." That should have been their mother's first clue as to his character. Soon The King is regularly beating Bobby, the younger of the two boys. The boys perceive that their mother is happy now so Bobby makes his older brother promise not to tell their mother or anyone else about the beatings. He agrees.

'I'll fly away'

To cope with the situation the boys develop an elaborate fantasy world which frequently merges with reality. They concoct a secret plan: they will use their Radio Flyer wagon as the basis for an airplane-like machine which will enable Bobby to fly away from his stepfather's ragings.

The two boys are isolated in their neighbourhood. They are simultaneously living in and trying to escape from their own little world. Every one of the local boys (no girls in sight) are toughs who hound them; the brothers make no efforts to make friends with anybody (they do have their dog), and because their mother works virtually day and night she is supposedly blissfully unaware that her husband drinks himself into a stupor every night and then releases his hostility by beating Bobby.

The only adult who has any inkling that something bad might be going on is the local sheriff who makes the rounds through the neighbourhood. But he has no evidence and the boys refuse to talk.

We viewers begin to realize that the seemingly good message we thought the film would send is being badly skewed. There are promises and there are promises — and children need to be taught that ones which involve covering up physical or sexual abuse are not to be kept, indeed *must not* be kept.

Can't stay in a fantasy world

It's not uncommon for abused children to try to handle their situation by retreating into fantasy, blurring the line between the pain of reality and the comfort of the imagination. Fantasy can be a God-given coping mechanism to help deal with terror until real help arrives, but it's not a prescription for good health which a film should promote as the way to survive abuse. When the stepfather finally gets his just desserts (you knew he would eventually) that fantasy-reality line is still blurred. Bobby really does fly away — or does he? The ending is bound to confuse viewers of any age.

Ultimately, this movie may be all right as the reminiscences of an adult who now knows which promises to keep and how to control fantasies. But *Radio Flyer* sends children the wrong message. That's too bad, because the golden opportunity this film presented itself for doing good for troubled and hurting children — their numbers are staggering, also within the Christian community — was missed.

New classical recordings showcase Canadian talent

OTTAWA (Canadian Scene) — For its relatively small population, Canada enjoys a healthy proportion of talented musicians. Fortunately, due to a commercial enterprise begun by the nation's publicly-owned Canadian Broadcasting Corporation (CBC) 10 years ago, Canadians are being given the opportunity to hear the recorded performances of many of these artists.

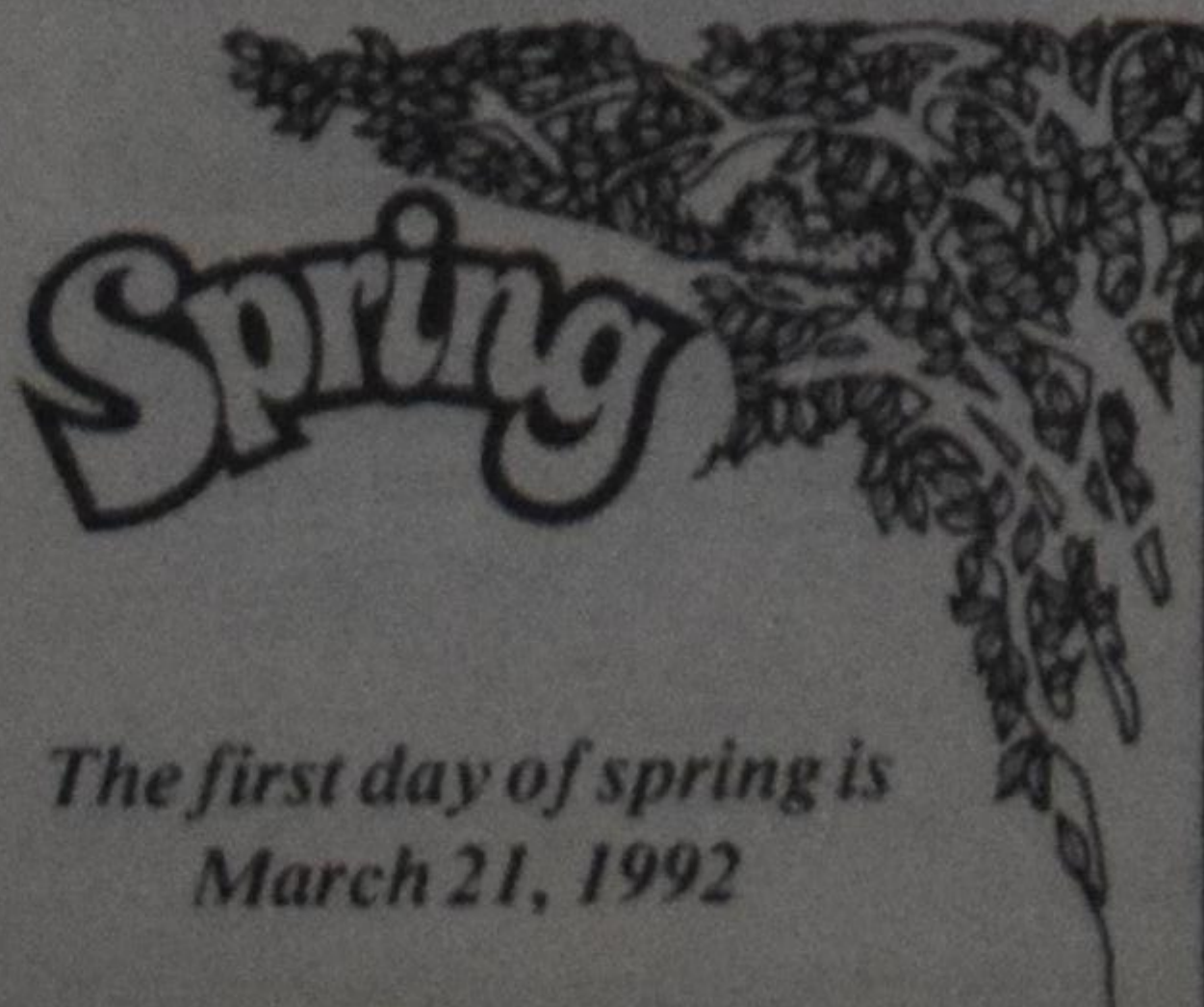
CBC Records' first releases of 1992 are two recordings of exceptional quality. *Messiaen & Ives* is a recording of a live concert given in Montreal by Quebec pianist Louise Bessette. Her interpretation of these two works by 20th century Catholic composer Olivier Messiaen and transcendentalist Charles Ives reveals a deep understanding of the intricate rhythms and harmonies of these modernist composers. She performs excerpts from Messiaen's "Twenty Thoughts on the Infant Jesus" and Ives' second piano sonata, "Concord, Massachusetts, 1840-1860."

The second recording, titled *George Frederic Handel: Floridante* features

Tafelmusik, the Canadian baroque orchestra that has during recent years achieved nothing short of phenomenal international acclaim.

Refreshing 'discovery'

This recording capitalizes on the current revival of interest in Handel's operas. It features nearly 80 minutes of excerpts from "Floridante," one of the lesser-known of these operas, never before recorded. The soloists, mezzo-sopranos Catherine Robbin and Linda



Maguire, sopranos Nancy Argenta and Ingrid Attot, and baritone Mel Braun, provide vocal talent to match the authentic instrumental sound of the 17th and 18th centuries through which Tafelmusik has gained its fame. The performance is directed by guest conductor Alan Curtis.

Tafelmusik's resident director, Jeanne Lamon, recently told *Maclean's*

magazine that reconstructing the sound of the baroque period using instruments of that era gives a warmer, less penetrating sound. The tempo of Tafelmusik's playing, which reflects the composers' original directions, can be as much as three times as fast as that performed by "modern" orchestras.

Available on both compact discs and cassettes, these two

new releases are recorded with a technical excellence that provides a worthy showcase for Canadian musical talent.

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Church

Marian Van Til, page editor

Soviet students train to share their faith

Robert VanderVennen

TORONTO, Ont. — More than 120 students from 17 cities throughout the former Soviet Union met recently in Kiev, Ukraine, at an unprecedented conference to learn how to share their Christian faith, reports InterVarsity Christian Fellowship (IVCF).

The meeting was sponsored and led by IVCF and its international counterpart, the International Fellowship of Evangelical Students.

The Ukrainian Ministry of Education subsidized two-thirds of the conference costs with a 50,000-ruble grant. At the conference the ministry awarded its highest honour, the Mackarenko Medal, to Dan Harrison, vice-president and director of international relations of IVCF, who led the training session. Harrison was cited for promoting Christian moral values in education and establishing several lingua-cultural exchange programs.

Three years ago Harrison and his wife, Shelby, first visited the Soviet Union. Since then more than 300 Christian students and staff have travelled to the USSR for 14 summer evangelistic lingua-cultural programs or longer-term service. He is assisted by Sandy Couch, professor of Russian at Arizona State University.

Initiative from the inside

This conference marks the start of indigenous national initiative by students in the Baltic States and the Commonwealth of Independent States. This year InterVarsity's outreach was also extended for the first time to a Muslim, central Asian state, Uzbekistan.

Many students travelled several days and nights to come to the conference. For most of them this was their first such event. They received training in

evangelistic and group Bible study, in having personal devotions, worship, starting a student group and many other topics.

Professor Couch said that "everywhere we went, rectors and teachers at the universities said they want InterVarsity to help them reorganize their curriculum to get spiritual, ethical, moral and social values back into their curriculum."

Hungarian bishop again in danger

GRAND RAPIDS, Mich. (REC) — Threats to the life of Bishop Laszlo Tokes and his family are once again a cause of concern. Tokes was the spark of the revolution in Romania in 1989 when his resistance to the regime drew wide civilian support. Under the new government, however, harassment continues.

In late January Tokes wrote a letter to friends in the Netherlands describing some of the attacks. He is an ethnic Hungarian. He wrote that the

Romanian parliament has approved the anti-Hungarian propaganda of the ruling National Salvation Front. Tokes has been labelled a fascist and called "anti-Romanian" in public meetings. He has even been called a friend of Ceausescu, the former dictator, in the press.

The harassment extends to his family and friends. Anonymous letters and telephone calls have been directed to his wife, his mother,

his child's babysitter, and his physiotherapist. Tokes also suspects that the accident that hospitalized him in 1990 in Budapest may have been intentional.

Netherlands churches have protested vigorously to the Romanian government. They have organized demonstrations outside the Romanian embassy. And the Dutch government has also protested the treatment of Tokes.

Black South African church examines its poverty and dependency

GRAND RAPIDS, Mich. (REC) — In late 1990 the Dutch Reformed Church in Africa (DRCA) surveyed its members about their financial situation. The DRCA was evaluating its dependence on external sources of funding. About 70 per cent of the income for this large South African church, whose membership is mostly black, came from outside sources. The survey, with recommendations, was presented to the DRCA synod last July and published in an October supplement to *Die Ligstraal*, the DRCA magazine.

The survey revealed far-reaching poverty among DRCA members. An average household, with over seven members, had a monthly income of R731 (U.S. \$250).

For 58 per cent of the households, monthly income is less than R500 (U.S. \$180). Almost one out of four adults is unemployed. Only 40 per cent of the households had a water tap in their homes and only 20 per cent had an inside toilet. Less than half said they ate meat once or twice a week.

Road not clear

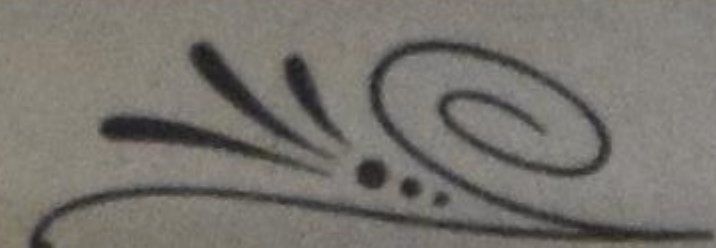
The survey also showed that the people were not clear about what to do. About half placed

their trust in education, either by the church or the government, to help them get better jobs. Very few believed that political action would help. Indeed, only 19 per cent listed prayer for the poor as desirable.

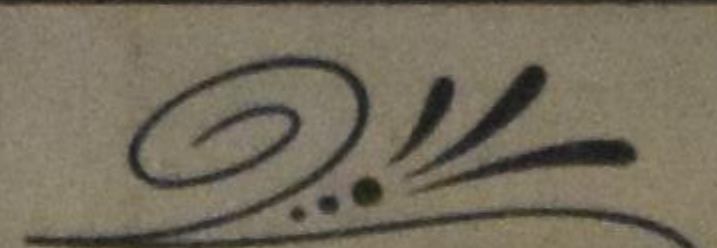
There was more unanimity on what the DRCA should do. Support for the unification with the Dutch Reformed Mission Church came from 97 per cent of those questioned. And 89 per cent of them believed the Dutch Reformed Church was wrong to stay out of the unity process.

The report drew the conclusion that most members believe they will conquer poverty by individual action rather than joint action. The reporters also think that DRCA members view their church as a protecting and regulating force rather than a force for change.

The report recommended that traditional forms of charity should be re-evaluated. "The church will have to become part of community development with all its dimensions." They also said that psychological work would have to be done. They concluded there was feeling of "passivity and helplessness among the majority of members in the DRCA."



ADVERTISEMENT



FROM: MIDDLE EAST MINISTRIES (CANADA):

We have circulated a letter, with certain attachments, to those members of Middle East Ministries (Canada) for whom we have current records. We wish to ensure that the information is circulated to all those who have shown interest and support for MEM over the years, and we therefore publish the text of the letter, as follows:

To: All Members of Middle East Ministries (Canada):

It has been some time since we last wrote to our members. As you know, since our special members meeting of October 2, 1989, we have been assisting Jack and Alice Hielema in resolving certain matters which remained outstanding since their departure from Cyprus in 1989, and we have considered a number of potential ways to carry on the work of MEM.

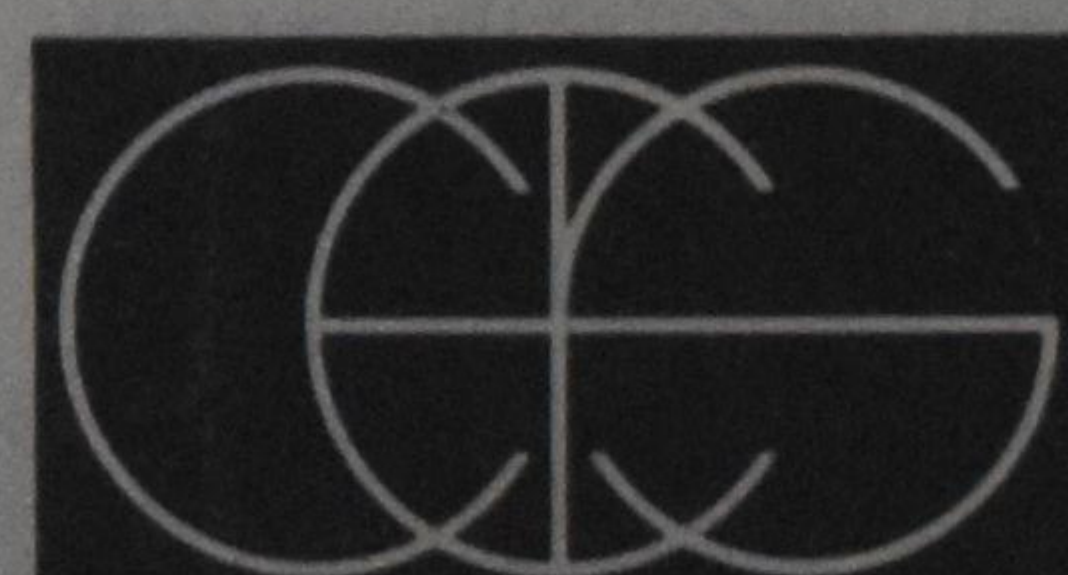
The Hielemas' personal affairs relating to MEM have now, for the most part, been brought to a satisfactory conclusion. After considering a number of alternatives, the Board of Directors concluded that it was not feasible to attempt to continue an active ministry through MEM. We have therefore proposed a distribution of the assets of MEM (approximately \$28,000.00) to charities which conduct ministries similar in purpose to the objects of MEM: the Arabic Radio Ministry of the Back to God Hour; and the work of the Hielemas' colleague, Rev. Emad Mikhail, who is working in Egypt under the auspices of the Presbyterian Church of America. We think this would be the most effective way to use the assets of MEM in a manner consistent with its original incorporating objects. After distribution of the assets, MEM would be dissolved.

These matters are subject to membership approval, and we therefore enclose a notice of meeting. We hope that many of you will attend. If you are unable to do so, your signed proxy vote, clearly indicating your vote for each resolution, will be acceptable. (Please send proxy votes to our treasurer, at 7739, Bowcliffe Crescent N.W., Calgary, AB T3B 2S6).

Thank you for the support you have given to this organization.

(The meeting will be held on Monday, May 25, 1992, at 8:00 p.m., at the Emmanuel Christian Reformed Church, 3020-51 Street S.W., Calgary, Alta.)

See page 15 for
"Peter and Marja are in"



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German church leaders struggle with socialist history

BERLIN (REC) — In recent months, the files of the *stasi*, the former East German secret police, have been opened. Hundreds of thousands of personal files were maintained. They reveal many who reported to the *stasi*.

Church leaders in the former communist state are struggling to cope with this past. There have been some sensational reports of pastors who had *stasi* connections. In December two theologians published a book revealing some of those connections. The book, however, has been widely criticized. Heino Falke of Erfurt told the German Protestant press service that the main value of the book has

been to show how the *stasi* put pressure on people.

Dealing with guilt

Falke said that the church has never been sinless, but it must deal with its guilt in a different way. He argued that the choice facing the church leaders had been between two strategies for change. The one wanted patient, tenacious conversation with the government; the other wanted public criticism and actions from below. This was not, Falke said, a simple matter of collaboration or opposition.

Opponents have argued that conversation and co-operation helped maintain the stability of the system. Falke replied that

the West German government also did that by receiving the former chancellor of East Germany. He also said that an unstable East Germany might have been a threat to Europe. Real stability, he said, comes from humanizing the situation.

25th ANNIVERSARY
Red Deer Chr. School,
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on
May 22/23, 1993, D.V.

Questionnaires to past and present families/students/committee members/staff have been distributed. Please return as soon as possible. If you did not receive one, or would like more information, please contact the school at

(403) 346-5795.

China cracks down on Christians

BEIJING, China (EP) — Although there are signs and reports of dramatic church growth in China, authorities there are cracking down on "illegal" Christian activities — those not sponsored by the Three-Self Movement, the government-sanctioned church.

According to a report in the Jan. 13 *New York Times*, the Chinese government "believes Western influences are trying to subvert Communist Party authority." There is particular concern among Chinese leaders about the role the church

played in the revolutions in Eastern Europe, according to the report.

The Southern Baptist Convention, which has 46 teachers working in Chinese schools and universities, reported large-scale arrests of believers in recent months in Zhejiang, Anhui, and Jiangsu provinces and in several large cities. *Baptist Press* quoted one government official as calling for a campaign against "dissenters and criminals who carry out sabotage in the name of religion."

Christian broadcasters form unified voice

WINNIPEG (CCCI) — Twenty-two Christian radio and television broadcasters from across Canada met in Winnipeg recently to form a new unified voice and create an official national Christian Broadcast Association (NCB).

Canada's evolving telecommunications regulatory environment suggests that dynamic changes are underway to open up the airwaves of Canada to long-awaited levels of access to religious broadcasters, some of those broadcasters believe. Recent CRTC hearings focused on unlicensed TV broadcast transmitters operating Christian stations in Western Canada. As a result of those CRTC hearing, CRTC chairperson Keith Spicer advised of his intention to consider holding public consultation to discuss existing CRTC religious broadcast policies.

The new association headquarters in Winnipeg elected Willard Theissen of Winnipeg as interim chairperson, Rev. Dick

DeWert of Lethbridge as interim vice-chair, and Rev. Allen Hunsperger of Calgary as secretary-treasurer.

Awaiting 'liberation'

NCB regulatory affairs chairperson Gloria Kieler of Vancouver says, "We will be approaching the CRTC very shortly to bring our unified request for the long awaited liberation of Canada's airwaves."

Those gathered set out an ambitious agenda to get all Canadian Christian Broadcasters involved in developing strategies to free the broadcast system of restrictions on freedom of religious expression. The new Canadian association will call an early convention to invite all interested Christian broadcasters to join the NCB, which will then ratify a constitution including a strong code of ethics and financial accountability rules. The convention would approve policies to further Christian broadcasting activities in all parts of Canada.

Word and Spirit

understand
follow embrace
read hear in
experience

se trust heed
know obey
d listen feel
ow embrace



Andrew Kuyvenhoven

Does God love everybody?

All of us assume that God loves all the children of the world. Arminians and Calvinists sing: "Red and yellow, black and white, all are precious in his sight, Jesus loves the little children of the world." I have never heard anyone object to that song.

However, Calvinists have a hard time answering the question if God loves all the grown-up people of the world. They believe that Christ died for his own. They disagree with the Arminians who think Christ died for everyone and it's up to every individual to "take it or leave it," so to speak.

So when we Calvinists are pressed to say if God loves all people, most of us answer that there are two kinds of love in God. God's loving attitude towards all creatures is of one kind, but the love that God showers on his own, his church, his elect, is a more intensive kind. The first is a general favour but the second saves and restores. We speak of two loves, just as we speak of two kinds of grace: common grace and special grace.

God loved the world so much that he gave his son to die for all the people of the world (John 3: 16). But "his own" experience "the full extent of his love" at the foot washing and at the cross (John 13: 1).

Arguing about God's love

Yet Calvinists have had many arguments about the love of God. (Yes, I know that sounds odd.) The Protestant Reformed Church, which split from the Christian Reformed Church in 1924, says that God loves his elect but hates the non-elect (or "reprobate"). There's only one kind of love from God and it is for his own blood-bought children.

Homer C. Hoeksema, who taught in the seminary of the Protestant Reformed Church, says that in John 3: 16 ("Gos so loved the world") world "is used to denote the sum total of the elect as an organic whole."

The Arminians have always said that the "whoever believes" of John 3: 16 shows that

the decision to be saved lies in the human will. We think that's too superficial. But the Arminian abuse of this text should not drive Calvinists to such a forced and unnatural explanation of Christendom's most favourite text as the one now taught in the Protestant Reformed Church.

A different kind of love

In 1962 a professor at Calvin Theological Seminary of the Christian Reformed Church, Harold Dekker, also objected to the teaching of two kinds of divine love. But Harold Dekker said that God's love is *always* redemptive and that God loves *all* people. Both Dekker and the Protestant Reformed say that there is only one kind of divine love, redeeming love. But Dekker said that this love is directed to *all* people and the Protestant Reformed say it is for the elect only.

Dekker's writings caused a prolonged debate, concluded by the Synod of 1967 that met for two weeks in June and again on August 29 and 30 of that year. Actually, Synod 1967 did no more than warn professor Dekker and everyone else to be *careful* in saying such things as "God loves you" and "Jesus dies for you," because it takes more to tell the truth.

Dekker was probably right in saying that God's love is always saving and renewing. Yet without a believing response, no saving and renewing takes place.

Truth requires that we tell two things to all people: God loves you. And you must repent and believe.

It is true that only the elect will come to God but that should not prevent us from telling everybody to go to him. Jesus put the two sides into one sentence: "All that the Father gives me will come to me, and whoever comes to me I will never drive away" (John 6: 37).

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.

Send your questions to
Peter and Marja
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Features

SMOKE IN THE TEMPLE



Sunday morning the Leechtown Calvinistic church gathered for worship. Elder Don Bruin was on the pulpit. He read a sermon on Christian life style — a sermon written by an ordained man and a sermon with which Don Bruin may have tinkered since he was a strong advocate of clean living. This is how he ended the sermon:

"Congregation, I believe we have a clear mandate to be practical in our faith. We cannot spiritualize away the Gospel. In all areas of life we must be obedient. Let us take a small part of our daily routine that is close to home, a part we can all do something about. Take smoking for example. Science has told us that smoking is harmful; doctors have called for us to quit smoking. Our text today states clearly we must do what is right. We know that we must take care of ourselves; our lives are gifts. I suggest to you that our smokers should quit. It is their Christian duty to give up their addiction to tobacco."

Quite a stir

Elder Don Bruin spoke these words with conviction but did not expect any radical change to take place. In the past he had mentioned swearing and buying lottery tickets as habits his fellow parishioners ought to abandon. But people seldom heeded his advice. They had their own ideas of what the Christian life was and they were not quick to change.

On this occasion, though, he was heard and the smokers were displeased with his message. Several called him by telephone to express their displeasure. Some said smoking was a personal matter. Others said he did not empathize with the plight of smokers. Smoking was a difficult habit to break. They said there should be more sympathy and understanding for those members with a tobacco addiction. One parishioner called because her husband, a smoker, was upset by the message and

had smoked twice his normal amount of cigarettes in order to calm his nerves.

During the following week three letters written by irate smokers to the church council suggested that Elder Bruin had no right to tell them to quit smoking. The council discussed the topic. In their discussion they discovered they were divided between smokers and non-smokers. The non-smokers were also annoyed, not with Don Bruin, but with the irate smokers. The non-smokers suggested that smokers should be barred from church membership and present members who continued to smoke should

everyone to the meeting. Then he gave the discussion over to Arie Loodgieter who carefully described both sides of the argument and called for further input from the congregation. As members stood to speak, it became clear that the smokers were better prepared for this meeting than the non-smokers. Smokers had brought Bibles, written submissions and a copy of the Church Order.

The first speaker was a 75-year-old man, Joop Tuindorp, one of those who still read the weekly newspaper *Calvinist Connection*. He said, "The sermon Don Bruin read appealed to science and

about this not science."

"Speaking about the Bible," interjected Joe Melk, "I believe the Bible is quite clear on the smoking issue. I checked and nowhere is it written that we cannot smoke or that it is harmful."

John Molenaar, a man who had read some theology and church history, said, "I remember when I heard Professor Schiller speak at a youth conference in the Netherlands before the war I was impressed by a statement he made about ... I can't recall the exact context. The statement went something like this: 'When science begins to rule your life watch out because you'll lose it.'"

"Yes, yes, I agree," said another. "All we need is the Bible."

"Maybe synod should rule on this issue," a non-smoker said.

"Synod will only leave it up to the individual churches to decide after they have studied it for five years," said a smoker.

"Gentlemen, please!! We are going nowhere in this discussion," asserted Bert Langdoen, president of the council. "Since everyone agrees we need only the Bible I suggest that we should form our own study committee to look into the matter and report back to the congregation. The council will appoint several smokers and non-smokers to prepare a report."

Seeing it in context

Quickly the council formed a committee that worked for two months before they tabled a report, or rather two reports — one for and one against smoking. The smokers called their position "pro-choice" and the non-smokers called their position "pro-life."

Again the smokers and non-smokers faced off in a congregational meeting. The concept of Christian freedom was bantered about. Christian witness, responsibility, image, John Calvin and "things indifferent" were mentioned. Then someone referred to the body as a temple and John Biesbos, a

sloven jack-of-all-trades, a smoker who rolled his own, who never wore a tie to church, who was considered by many as an irresponsible eccentric, stood up.

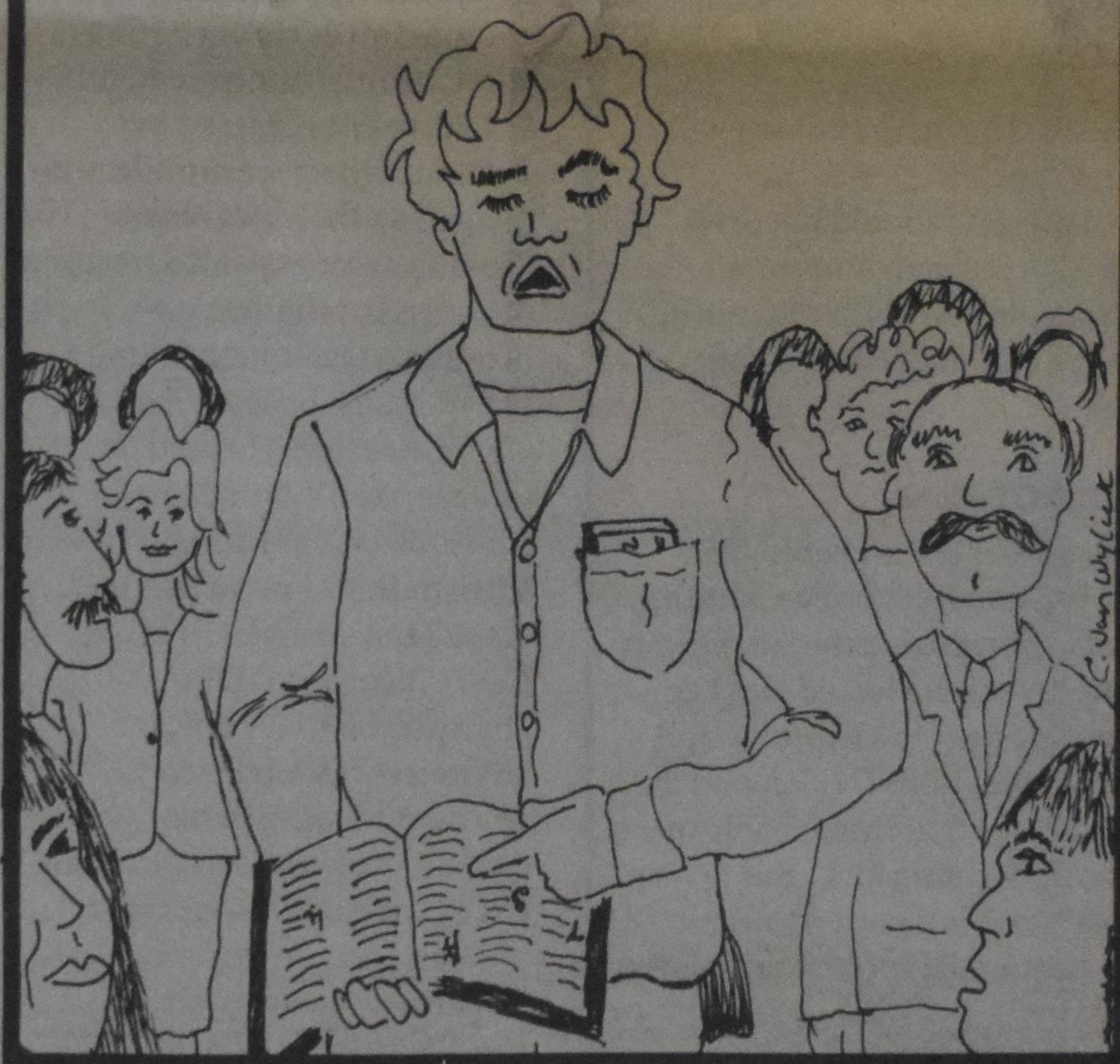
John Biesbos cleared his throat, "Folks, I ain't much of a talker when it comes to Bible talk. And I ain't much of a reader; but I'm a smoker and I thought I'd look into this problem. I read my Bible and now I want to tell you what I found. I ain't a minister or professor, so bear with me."

Both smokers and non-smokers looked worried and uncomfortable. No one knew what to expect from John Biesbos. Some thought they would be embarrassed by John's words and behaviour.

"Well, I heard someone mention that the body was a temple. I did some reading about that. This stuff about being temples is found in I Corinthians 6 verse 19. Now the non-smokers say we should keep the temple smoke-free. They said we smokers got to find proof for smoking. I say that this is possible. I got to see the whole thing in context. That much I have learned in church. You got to look at the whole Bible. So if you're going to read the New Testament you got to see it in the light of the Old Testament. Ain't that right? You got to understand Corinthians in the light of Isaiah. If you brought a Bible, turn to Isaiah 6 verse 4. There you'll read that the temple was filled with smoke. Therefore I maintain it's OK to smoke. And it is unbiblical to have a smoke-free temple. Smoke means atonement."

When John Biesbos, the slovenly Jack-of-all-trades, finished his speech both smokers and non-smokers were amazed. The smokers congratulated John and asked him how he had found the text. Being the open person who he was, John explained that he had found the text in his NIV concordance under "smoke."

No one knew what to expect from John Biesbos. Some thought they would be embarrassed by John's words and behaviour.



be placed under censure until they quit. If they refused to quit they would be excommunicated because they wilfully lived in sin.

The now indignant smokers on the church council said the subject ought to be taken to a congregational meeting to let the members vote on the topic. The non-smokers agreed. A date was set.

Watch out for silence

Three weeks later the congregation gathered in the church basement to discuss smoking. Bert Langdoen, president of the church council welcomed

this is just another indication of the world influencing the church. The church, not scientists, should decide if smoking is good for its members.

"The church is losing the battle with the world. The church gave up its earth-centred view of the universe to science. It gave up the monarchy for democracy. It gave up the aristocracy for the socialists who wanted to give the workers power. All this influence came from the world — and look at where it has got us. Now you want us to give up smoking because science is telling us to. We must ask what the Bible has to say

Preston Manning: a rigid or consistent politician

Bill Fledderus

A Saturday morning radio program recently compared Preston Manning, the leader of the Reform Party of Canada, with Tommy Douglas, a Depression-era premier of Saskatchewan.

Both men were born in Western Canada and have their spiritual roots in Baptist churches. Both were shaped by their religious upbringing and became outspoken about their Christian beliefs while

on the political stage.

But comparing Manning, born in 1942, and Douglas, born in 1904, is engaging in a study in contrasts. Manning occupies the conservative end of the spectrum in both religion and politics, while Douglas espoused liberal Christianity and social-welfare politics.

Though both Douglas and Manning came from Baptist churches, they were different kinds of Baptist: Douglas' strain has all but disappeared in today's Canada, according to Ian MacLeod, author of *Tommy Douglas: The Road to Jerusalem*. MacLeod thinks many of its members moved into the United Church. Manning's strain is more conservative or "fundamentalist."

Preston Manning and Bible Bill

To understand Preston Manning it helps to read up on his father, Ernest Manning, who in turn was a disciple of William

Aberhart.

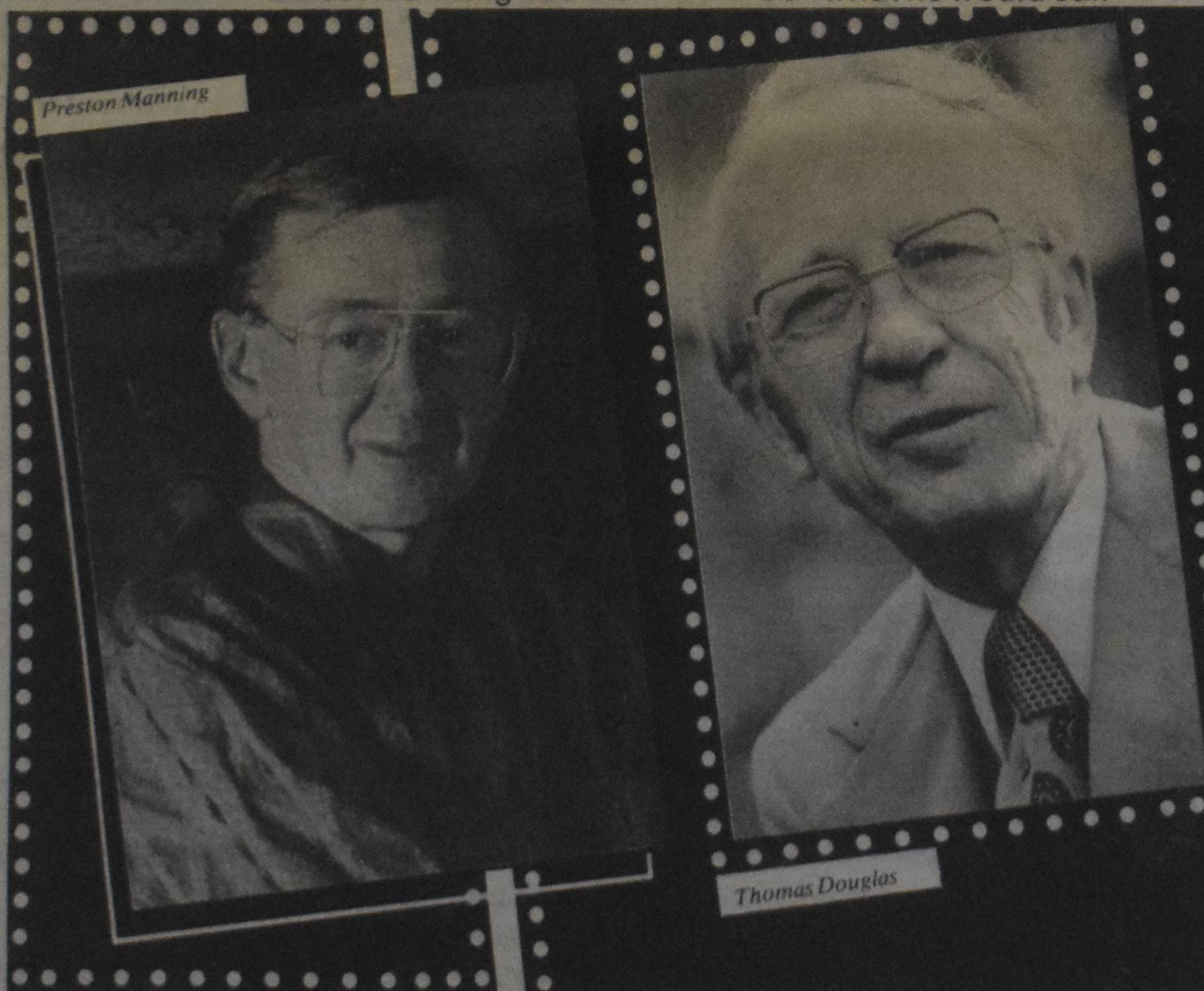
Aberhart, known as "Bible Bill," was a fundamentalist pastor and radio evangelist who was premier of Alberta from 1935-1943. He was elected on the basis of a grass-roots movement, the Alberta Social Credit League.

When Aberhart died in office, Ernest Manning succeeded him as premier, carrying on where Aberhart left off. Like Aberhart, Ernest Manning had his

(Institutionally, Manning is a member of the Christian Missionary Alliance denomination.)

"Manning believes that anything which interrupts the relationship between God and the individual is evil," explains Dobbin, who sees Manning's desire to cut social programs as an expression of that theology.

Manning considers social assistance programs like welfare and medicare to be "what he would call



own evangelical Sunday radio program. He remained Alberta's premier for 25 years.

Thus Preston Manning finds himself in an established line of conservative Christian leaders from Alberta. It should not surprise Canadians to hear him state publicly that his relationship with God is the most important thing in his life.

The relation between his personal brand of the Christian faith and right-wing politics is quite natural, according to Murray Dobbin, author of *Preston Manning and the Reform Party*.

'collectivist solutions' which basically can be seen as the work of the anti-Christ," says Dobbin. Such solutions interfere with people's understanding of God as the only source of grace and can jeopardize an individual's salvation.

Manning would rely on charity to support the poor and helpless, keeping only those programs which help the most desperately needy.

Tommy Douglas and the social gospel

Douglas, born in 1904, was originally a Baptist minister in Saskatchewan, where he found himself on the front lines in the fight

"Once, I even heard Manning argue that Douglas' use of the Revised Standard Version of the Bible in his church was a 'Satanic act.'"

against poverty and other social effects of the Great Depression.

"Douglas dealt with people who lost farms and jobs every day," says MacLeod.

"Manning, on the other hand, grew up in a small social circle ... and never connected with the poor," says Dobbin.

Douglas helped establish Medicare and other social support programs which are now widely implemented across Canada.

Though from the same era as the Manning's mentor William Aberhart, Douglas led Saskatchewan in almost the opposite direction.

Douglas identified himself with liberal Christian denominations in general rather than identifying himself particularly with the Baptist Church, according to MacLeod.

"Douglas was so liberal in his Christianity that the Manning family would consider him an agnostic," says MacLeod. "Douglas had a very practical theology. For him, God was a pretty abstract concept. He saw Jesus as more of a moral teacher than the giver of eternal life."

What Douglas found most important about Christianity was helping people, an idea known as the "social gospel."

"Once, I even heard Manning argue that Douglas' use of the Revised Standard Version of the Bible in his church was a 'Satanic act,'" adds MacLeod.

The new Jerusalem

Douglas, on the other hand, once accused Manning's father of "wrapping himself in the mantle of a prophet for political gain."

Douglas believed quite profoundly in the idea of natural progress, that human beings and their world are getting better and better and that human work was part of realizing the "new Jerusalem" here on earth.

Douglas was premier from 1944-1961 under the banner of the Co-operative

Commonwealth Federation, the first avowedly socialist party ever to hold power in North America. After his time as premier he also held the office of leader of the federal New Democratic Party.

However, Douglas' socialism was not rooted in Marxism, according to MacLeod, but in the same idea of Christian charity that Manning espouses. But whereas Manning would have that charity be a private matter, Douglas helped make it a public one.

Conflict resolution styles

"People who know Preston Manning say his integrity is unquestionable. He's a kind and generous man," says Dobbin. "Whereas he becomes an autocrat within his own party because he must have policies which reflect his religious beliefs."

"Whenever conflicts arise, Manning eliminates the troublemakers," says Dobbin.

Whenever people in his party challenged him, Douglas used to give the troublemakers something to do so that soon they would be too busy to go any further with their challenges," laughs MacLeod.

Manning's repeated manipulation of his party membership shows that according to him, "the ends justifies the means," adds Dobbin.

"He's the most consistent politician in the country — rigidly so," says Dobbin. "He has an absolutely clear vision of what needs to happen to Canada politically. It hasn't changed one iota since 1963."

The radio program referred to, entitled "Open House" with Margaret MacDonald, was aired on CBC-am radio at 7:00 a.m. on February 23.

Feature

WHEN I GET HOME

A journal of a brief tour of the
Netherlands in 11 parts

TEXT: PAUL SPOELSTRA
PHOTOGRAPHS: HENDRIKA FARENHORST

Gezicht of Delft (View of Delft) — Jan Vermeer, 1632-1675



Part 3

Sunday, May 18

Just as there are show horses and work horses, there are show churches and work churches. The Hervormde Kerk in Drachten, which we attended this morning, fits comfortably into the latter category. Built in 1743 it has a plain brick veneer, modest floor-to-ceiling dimension, a compact central layout, unadorned plastic walls and airy round-top windows through which the sun fervently and brightly shone, spiritualizing the interior.

I didn't understand a word of the sermon — yet another benefit of my ignorance of the Dutch language — but the service was not unedifying. Following the sermon three young men and a woman, by means of a formal declaration, publicly professed their belief in Jesus Christ, thus becoming communicant members of the church. After the ceremony they were presented with a bouquet of carnations and chrysanthemums in a transparent wrap.

When the service ended and people began to file out it appeared as if one elderly Frisian wished to shake our hands in greeting but it turned out he was gesturing with considerable annoyance for me to move my chair so that he could pass.

Mounds and shores

Today we travelled into the heart of Friesland following a *terpen* route, an itinerary mapped out for tourists to view the gentle mounds in the landscape built by the ancients who used them for protection from flood waters. Over a thousand *terpen* were raised

between 300 B.C. and A.D. 1100, the largest being over six metres high and 37 acres. They do not have the same effect on the imagination as, say, the Eiffel Tower or the pyramids.

The apogee of our tour was a jetty on the north coast sprung in the direction of Ameland, one of a constellation of islands skirting the Frisian shoreline. A description of the region is summarized on a plaque we found beside the parking area of a restaurant which bore a quote from the records of the Roman historian Plinius: *Where does the land end and the sea begin?*

In the restaurant we found a table with a view of the tidal basin between the shore and the island. The tide was low and people could be seen walking through the residual pools of water in the direction of the island, naturally bringing the Exodus metaphor to mind.

Promised land

England, America and the Netherlands have all had periods in their history in which they viewed themselves as the new Promised Land. That sense is deeply rooted in the Netherlands. Many times the waters there parted to allow the Dutch to pass and many times these waters deluged their Spanish, French or German adversaries.

Our return to Drachten included a pause in Dokkum near a statue commemorating the martyrdom of St. Boniface in A.D. 754, and a stop on a small *terp* near Kollum where we wandered through a churchyard lined with sepulchres cradled in ancient layers of turf.

The church footings were said to be of cowhide; nonetheless, the structure had resisted the seduction of the earth for eight centuries. It was fronted by a superannuated *stompetoer*, a stubby brick tower nestled among ashberry and linden trees. It had no arches, quoins, cantilevers, scrolls, eaves or windows; only the hands and numerals of a clock projecting gravely from its gable. The gable ends bore no copstones but were terminated with little brick triangles local masons call *vlechting* (braiding). Moss had crept up the ashlar and first courses of brick and had claimed nearly all of the clay tiles on the roof. Near its peak were a few broken tiles and a fissure through which swallows could be seen ferrying supper to their young.

The effect of the tower was one of defiance: defiance of time, change and fashion. It was quintessentially Frisian.

Paradoxical Frisians

The Frisian flag is one of the oldest in the world. On a background of seven alternating blue and white diagonal bands appear seven clove-shaped *plomme* (a waterplant) leaves. These leaves represent the seven ancestral tribes of Frisians.

Frisians — the word derives from a latin root meaning “curly hair” — are a tenacious, strong-willed, decent, loyal, freedom-loving, God-fearing and humble people. Any of them will tell you so.

Apocryphal stories from ancient Rome reported that they were extraordinarily proud and made fearless bodyguards, but that it was a mistake to ask them to sing.

They have survived as a distinct group with a distinct language despite an historical absence of vigorous internal rule or conventional political statehood. Some say this disdain for government is because a Frisian can't understand how anyone could be qualified to rule over him or

her. At times they have been overwhelmed by neighbours but their response has always been to make life so miserable for occupiers that they voluntarily release their grip.

Few books

Since the 16th century Friesland has been a province of the Kingdom of the Netherlands. Unofficially Frisians view the arrangement as an expedient and consider the other 11 provinces to be a source of income and amusement. They like to farm and fish. They love birds.

Linguists acknowledge Frisian to be the closest relative to the English language and it is said that there are remote villages in England and Scotland where a few natives understand Frisian. It is strikingly similar to old English or Anglo-Saxon.

Dr. Johnston, in a 1763 letter to Boswell, commented on Friesland's “deficiency of books. They have no translation of the Bible, no treatises of devotion, nor even any of the ballads and story-books which are so agreeable to country people.” Fortunately, the Frisian literary culture is now flourishing.

Grutte Pier

Of all the heroes in the world, Friesland's is one of the most paradoxical. Grutte Pier, a huge 16th century farmer and family man, became fed up with Saxon marauders and he formed a militia to rid Friesland of them.

His size and strength were such that he once picked up a plow that he was using and held it at arm's length to point out his farm to several inquiring Saxons and then dispatched the lot of them with a club.

His sword, which is on display at the Frisian Museum in Leeuwarden, gives an idea of his strength. It is 2.13 metres long. Pier finally laid down his weapons and returned to pastoral life because the proliferation of fire arms, in his opinion, had taken all the



Stompetoer fairness out of warfare. In the same way that Scots claim to be descendants of Robert the Bruce, some Frisians, without a trace of evidence, fit Grutte Pier into their geneologies.

Drenthe full of contrasts

Tonight we travelled through the province of Drenthe to Coevorden, a town on Germany's border.

Our visit with Hendrika's aunt was pleasant (as visits of this type go) and we learned that her town has significance for Canadians. Coevorden was the ancestral home of a family named Van Coevorden which immigrated to England in the 13th century. The name was subsequently corrupted to Van Couver, and it was a scion of this family, Captain George Vancouver, who became the first European to report on the fine possibilities of that western harbour.

Paul Spoelstra is a carpenter living in Hamilton, Ont.



A scene in Norg, Drenthe.

To incorporate churches does not fit Reformed church polity

Jan van der Woerd

The following is a response to "Decently and in good order": the incorporating of churches" by Wietse Posthumus, which appeared in C.C. Feb. 7, 1992.

While it is true that in the past the Christian Reformed Church's synod has advised that churches should incorporate, the recommended Michigan format cannot be used in this country and so Canadian lawyers have had to draft their own documents. As a result, there are probably as many variations as there have been local practitioners involved in serving their respective church clients.

Opposing systems

But trying to reconcile Reformed church polity with the corporate straitjacket designed to accommodate the general public was like trying to insert a square peg into a round

hole: it just did not, and still does not, fit.

Imagine trying to correlate the executive "powers" of company directors with the servile duties of elders and deacons. Directors are appointed; officebearers are ordained. A shareholder or member *owns* part of the company; a church member *owes* his Creator and neighbour.

The constitutional concepts here are fundamentally at odds. The corporation will objectively admit anybody who pays the price or supports its aim; regardless of one's religious convictions, lifeview and practice; but the church is subjective, sensitive and discerning, and unites its members in baptism and leads them to confessed identification with Christ.

Company presidents have extensive and exclusive powers, while pastors (although

perhaps first among equals) are our examples in subservience.

If a company feels aggrieved it may sue, in the public courts of law, while the congregation hears the Master's voice in Matthew 18 and elsewhere in Scripture and seeks advice and support from within the bosom of the church.

The list of antithetical inconsistencies could go on.

Yet Mr. Posthumus would continue to incorporate churches and suggests that "These various concerns must be addressed by way of the bylaws of the corporation."

State laws pollute

I disagree.

Bylaws are subordinate documents. They are made subject to and are interpreted in the light of the charter, a document granted by the state in accordance with the provisions of a secular statute. Accordingly, even the best

intended pious reference in bylaws to articles of faith, doctrinal standards or church order must, when in conflict, give way to the common law of the land, which is the paramount law of your corporation and thus governs.

The bylaw would be out of the window and the client church would be in for a very rude awakening indeed when, in argument before a court of law, the judge, in answer to a complaint that this concerns a matter internal to the church, holds (as courts repeatedly have) that since the charter was issued pursuant to the *Corporations Act*, that gives him the power to deal with the matter for the same reasons secular law, and not the church order, governs.

As soon as you invite the state in by applying for secular powers you pollute and complicate your system accordingly.

To try to harbour a theocratic bylaw inside a democratic charter is setting the scene for inevitable disillusionment when one needs it least.

One can not save new wine in old wine skins: the good wine is destined to get lost with its inappropriate container.

Asking for trouble

I am particularly suprised to read this recommendation because there has been a steady stream of court decisions since 1985, beginning with the *Lindenburger* case, that when a church volunteers to apply to the state for corporate status, and the state thereupon grants a charter, the church thereby introduces into its constitution and subjects itself to the common law of the land.

And when a dispute or schism arises in such a church it can no longer hide behind its own internal church order and claim that the state has no right to interfere. That defence is gone! You can not have your cake and eat it too.

My surprise is heightened because our system of law gives every opportunity to churches to do entirely their own thing, and unless it violates the rules

of natural justice, a church can prescribe and successfully seek enforcement of its own rules, practices and church order, if need be in the courts, by *not* incorporating.

Keep it simple

Two of the reasons usually advanced for seeking a charter are first, to facilitate the purchase, encumbrancing and sale of property; and second, to limit liability.

For more than a decade now we have had the *Religious Organizations' Lands Act* on the statute books. That act gives to members of church councils from time to time the power to purchase, mortgage and convey, and generally to do anything and everything any company director can do.

It makes it entirely unnecessary to go hunting for deceased elders and ministers who have moved away in order to upgrade outdated corporate books, draft incompatible and often incomprehensible material which has nothing in common with the real business of a church, or to expose the congregation to any of the other expensive legal gymnastics enumerated in Mr. Posthumus' article.

The law is equally clear that so long as council members act in good faith and do not breach their trust, they can not be held personally responsible for wrongdoing.

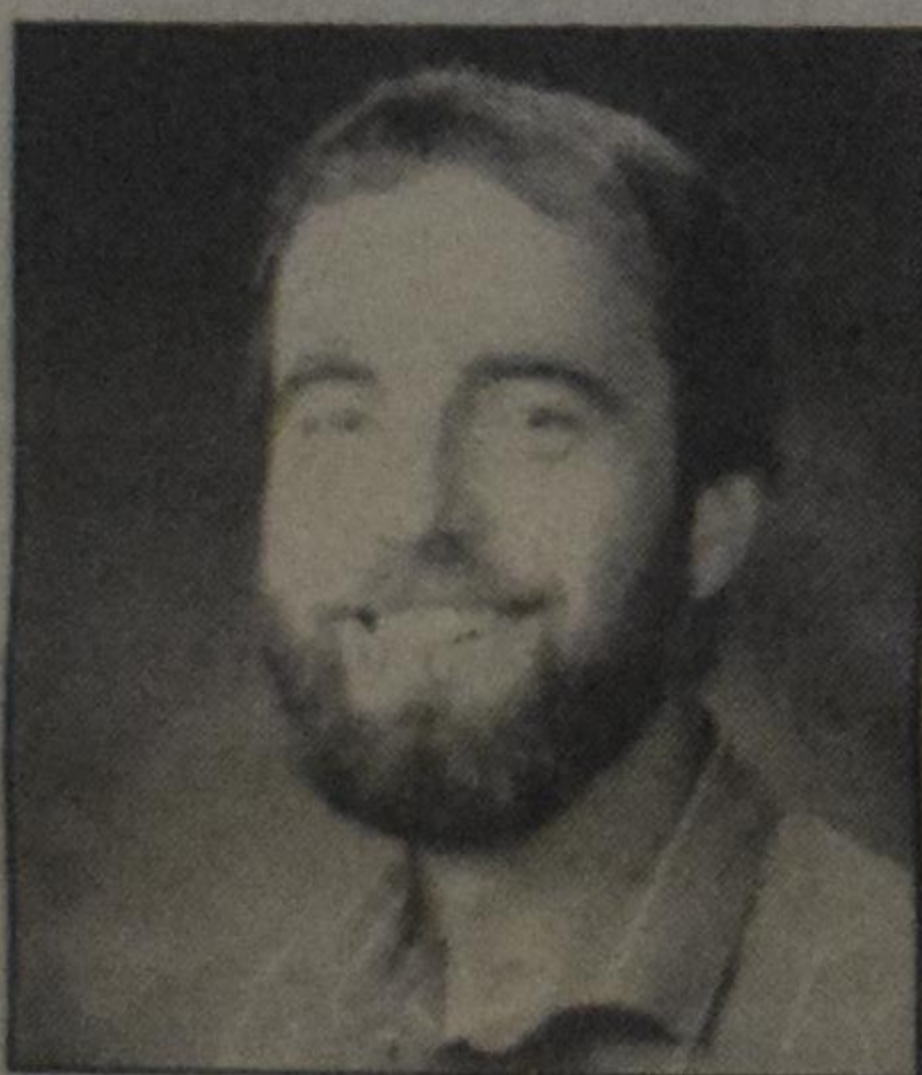
Corporate status does not make it either easier or more difficult to deal with any level or agency of government for any purpose. A properly drafted ordinary church constitution avoids all of the corporate paper chase — which is so foreign to congregational life. I am not surprised, therefore, that more and more churches, when presented with the alternatives, avoid the unnecessary bother and ongoing expense of incorporation.

The old adage "keep it simple" applies to the administration of churches, too.

Jan van der Woerd is a lawyer in Burlington, Ont.

REFLEXION

John Byl



REFLEXION

Salaries in the temple of baseball

On the front page of the sports section of a recent newspaper was a picture of a smiling Ryne Sandberg, second baseman for the Chicago Cubs. He had just been awarded an average annual salary of 7.1 million dollars — approximately \$70,000 per game!

During the last few years player salaries and the cost of television rights have increased at a phenomenal rate. The highest annual baseball salaries during the last few years are as follows: 1989: Mark Davis, Kansas City — \$3,250,000; 1990: Jose Canseco, Oakland — \$4,700,000; 1991: Bobby Bonilla, New York — \$5,800,000; and so far in 1992, Ryne Sandberg. Those are salaries that make sense only in the field of commercialized athletics.

These exorbitant salaries can be paid because there is big money in commercialized sports. A 50,000-seat stadium full of spectators will easily bring in a million dollars per game on gate receipts alone, not including revenue from concession stands, programs or clothing (the game-losing San Jose Sharks of the NHL have one of the hottest selling clothing lines).

Who buys the tickets, and accompanying paraphernalia? We do!

The really big money made is in television rights — not getting a lucrative television deal has cost the CFL in recent years. Money paid for television rights has also grown; for example, television rights to the summer Olympics cost approximately half a million dollars in 1960. Now they are running around half a billion, and we faithfully watch these commercialized contests. Television

networks recoup their expenses by charging \$100,000 and more for a half-minute advertisement. The companies, in turn, include those costs in the products they sell and we buy.

If I were a professional athlete I would want a salary comparable to that of my fellow players. I don't begrudge players good salaries. But they, like we, need to do their work unto the Lord, and they — and we — need to use money wisely. Should team-owners, though, pocket mega-profits? The unfortunate casualties in this situation are those with less money who can no longer afford to go to the ball game by themselves, much less with their family.

We place a high value on commercialized sports. Look at your newspaper: 25 per cent of the news concerns sports. Typically (not *Calvinist Contact*), newspapers assign more reporters to sports than any other single area. I appreciate the beauty in sport, the anxiety of wondering who will win and the camaraderie of supporting fans. But when the salaries get as high as they do I wonder where the money really comes from.

There are those who refer to hockey in Canada as the country's "national religion," and refer to baseball stadiums as the "temples of baseball." If they are correct, perhaps the huge salaries come from the dedication and tithing we devote to commercialized athletics instead of to the true God.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

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Books

Robert VanderVennen, page editor

Developing democracy in Russia

Rebuilding Russia: Reflections and Tentative Proposals, by Aleksandr Solzhenitsyn. New York: Farrar, Straus and Giroux, 1991. ISBN 0-374-17342-7. Hardcover, 119 pp., \$19.95. Reviewed by David T. Koyzis, political science professor at Redeemer College, Ancaster, Ont.

For a decade and a half Aleksandr Solzhenitsyn has lived in exile in Vermont where he has been working single-mindedly to produce an ambitious series of historical novels collectively titled, *The Red Wheel*. He has recently expressed his intention to return to his native Russia and, as if in preparation, has interrupted his life's work long enough to comment on the political future of his native land. Originally published in two Soviet newspapers a year ago last fall, his *Rebuilding Russia* is now available in English.

Solzhenitsyn is a deeply Christian man and a conservative in the best sense of the word. Due to his reclusive ways and his harsh judgments of the West he is often given a bad press by those who see him harbouring nationalist and authoritarian sympathies. He is, of course, profoundly attached to Russia and sometimes romanticizes its traditional peasant culture.

Building democracy from the bottom

But the present essay should

dispel the notion that he is anti-democratic. Russia will indeed need democracy, Solzhenitsyn affirms, though it cannot expect to adopt that form of government by a single stroke of the pen. In a statement reminiscent of Edmund Burke, he asserts that "democracy must be built from the bottom up, gradually, patiently, and in a way designed to last rather than being proclaimed thunderously from above in its full-fledged form." Russians must draw upon their former historical experience with what he calls "democracy of small areas" and begin to implement it once again at the local level. In the meantime, a strong French-style presidency at the top may be appropriate.

If Solzhenitsyn is indeed a Russian nationalist, he is far from being an imperialist. He proposes establishing what he calls a *Rossiiskii Soyuz* (or Russian Union) limited to the three Slavic nations of Russia, Ukraine and Belarus. This new union must free itself from the burden of the non-Slavic periphery and concentrate on developing its own internal economic and political life. Here he continues the argument begun in his *Letter to the Soviet Leaders* in 1973.

As for concrete political institutions of the union, Solzhenitsyn combs his country's pre-revolutionary past for precedents serviceable to the future. For example, he believes that the 19th century *zemstvos* (self-governing assemblies) provide a pattern for a revived network of

zemstvos extending throughout the country. Built in an ascending fashion, this "zemstvo system" would acquaint the citizenry with democracy beginning "step by step and from the bottom up."

Not far-fetched

It is hardly surprising that subsequent events have overtaken Solzhenitsyn's proposals and some of the "existing" institutions to which he refers now belong to the past. This is inevitable, given the pace of events in that part of the world. Nevertheless, some of his proposals, which seemed so far-fetched a few months ago, have now come to pass. The Soviet Union has indeed broken up. Russia is now an independent country. Marxist-Leninist ideology has been repudiated. And Orthodox Christianity is returning to public prominence.

Other proposals, such as the union amongst the three Slavic republics, seem somewhat out of touch with existing realities, particularly Ukrainian nationalism (although the initial shape of the Commonwealth of Independent States seemed to resemble uncannily his *Rossiiskii Soyuz*). Eighteen years of exile have undoubtedly contributed to a frequent misreading of the political climate in the former Soviet republics.

This is, in short, a fascinating little book which those with an interest in

Russian history, politics and literature — or in Solzhenitsyn himself — will want to read. Moreover, it contains no small

amount of political wisdom which is more generally applicable.



Friends of God

Wayne Brouwer

A friend in high places

"The Lord is exalted over the nations ...; he raises the poor from the dust and lifts up the needy from the ash heap" (Psalm 113: 4, 7).

Years ago when Christian Reformed World Missions asked my wife and me to go to Nigeria there was some question whether we would gain visas. Nigeria was placing quotas on the number of missionaries that could enter. But there were some "friends of the church" in high places in Ottawa who made contact with the Nigerian officials, and in a very short while our papers were signed and sealed and we were on our way. We were thankful for those unknown, well-placed friends.

Listen to the cry!

While we were in Nigeria the economy went sour. In fact, it skidded sharply into recession. Certain food supplies became very scarce, including milk. Our youngest daughter was born during those days, and when we most needed milk powder we could least find it. Suddenly the news came down on the radio: one of our mission personnel who had strong business ties in the Netherlands had managed to find a way to bring in a large supply of powdered milk! What a blessing to have a "friend in high places" at a time like that!

Many times during the Nigerian chapter of our lives we felt immediate and pressing needs that so seldom trouble us in North America. And it was during those days that we knew more powerfully the cry of millions in our world for a "friend in high places": someone to care, someone to know of troubles and miseries, someone to hear the whimpered cry in the night, someone to right the wrongs, open the prison doors, mend the wounds and feed the children.

So many singers have crooned it: "Only the lonely know the way I feel tonight." But countless others have swooned it: the destitute, the hopeless, the forsaken.

Repertoire of faith

Into that stumbling of despair comes the grand shout of Psalm 113: "Look toward the heavens! The Lord is exalted over the nations! You have a friend in high places! And the helplessness that now grips your soul will unravel till a song of praise erupts from your lips!"

Sometimes God works it out in time. And sometimes it takes him till eternity. That's why misery often walks the path of life with us.

But praise is the announcement of faith. And even when we feel it least, it must become part of the repertoire of our souls or we fade as those who have no hope. If, indeed, we have a "friend in high places," then life begins as Psalm 113 begins and ends as well on that note: "Praise the Lord!" The dark time in between may call forth many other tunes, but they are not the first nor the least; neither are they the best.

The best of us

Said Sir Edward Elgar when he finished *The Dream of Gerontius*: "When you remember me, remember me for this. This is my best! This is what my life is about!"

So it is with us. "The Lord is exalted over the nations ...; he lifts the needy from the ash heap. Praise the Lord!"

This is the best of us! And for this song, future generations will remember us!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Music

Famous 'soft rocker' turns to Christ

NASHVILLE, Tenn. (EP) — Marilyn McCoo's debut Gospel album brings one of the music world's most recognizable voices into the realm of contemporary Christian music. McCoo, who found success in the '60s and '70s with the group "The 5th Dimension," said she turned to

Christ after realizing that there was a void in her life. "All of this fame and notoriety, what did it all amount to?" McCoo told *Media Update*. "I started realizing it didn't mean a whole lot and over the months as I analyzed my life, I started realizing there was a void in my life."

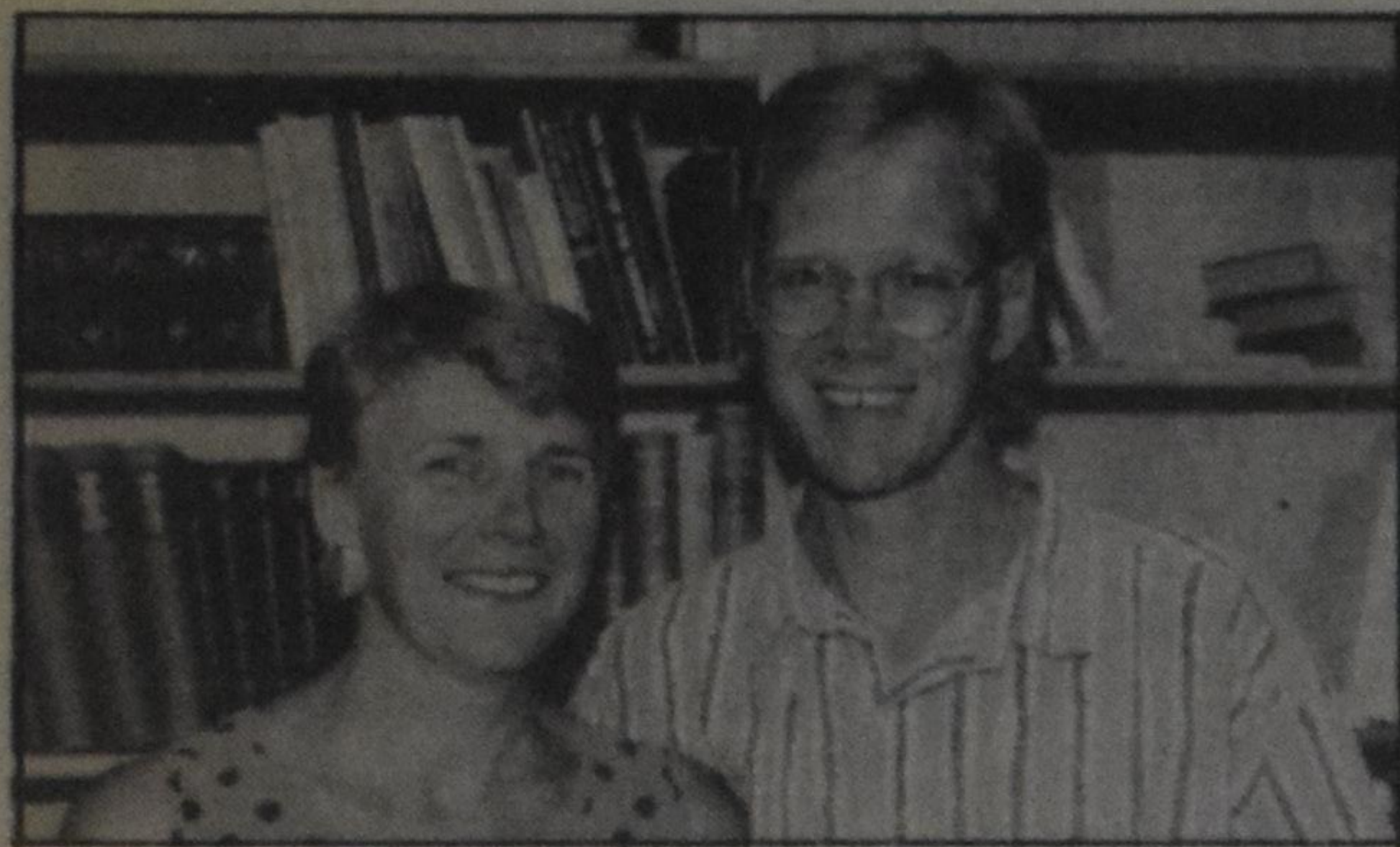
Rocker and baseball player team up

NASHVILLE, Tenn. (EP) — Christian rock pioneers Petra recently dedicated their new song "Ready, Willing, and Able" to former San Francisco Giants pitcher Dave Dravecky. The group gave Dravecky a plaque and the first manufactured copy of *Unseen Power*, the album containing

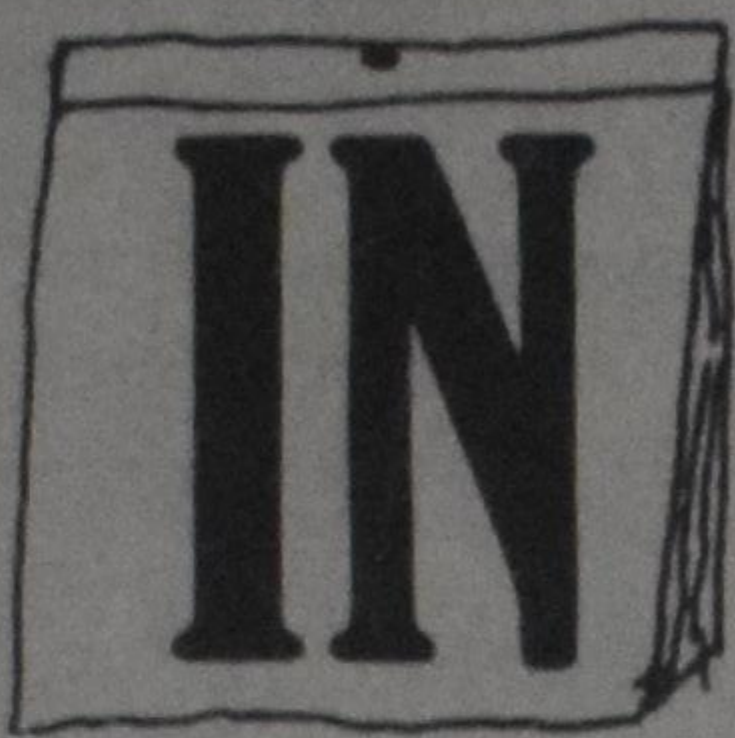
"his" song. Dravecky, who lost his throwing arm to cancer, recently made it possible for over 100 members of a youth group to attend a Petra concert. Dravecky and Petra are pursuing plans for joint ventures.

Gospel music needs 'secular' air play

NASHVILLE, Tenn. (EP) — Gospel artist Vickie Winans says her new album, *The Lady*, is designed to cross over to mainstream radio audiences. The plan is to "get the secular airplay, because that's exactly where the Gospel needs to be, not just the churches, so we can continue to make each other happy," Winans told *CCM* magazine. "We need to go out there and get some folk in the world into the church because they won't come to our concerts to hear about the love of Jesus, and they're not going to go in a store and buy it."



Peter and Marja are



Dear P & M:

The issue of cross-border shopping (Oct. 18, 1991) has me convinced that we should be talking about "citizens' responsibilities" instead of "citizens' rights." As Canadians we are part of a community and we have common responsibilities for each other. Local businesses provide local employment, support the local tax-base and are deeply involved in the fabric that is the community. They deserve and need our business.

That argument also holds true for our Christian community. As much as possible we should do business with our local Christian business people. They're the ones our young people turn to for summer employment. We all know their addresses when we need financial support for the Christian schools, the church, Christian agencies, etc. But do we give them a fair chance when we are ready to make a purchase or have some work done? I'm not suggesting that we buy everything they sell, but at least give them a chance.

The next time you shop for a particular product, visit only three or four stores from the larger Christian business community. Support them with your patronage. In that way we can form a stronger bond among fellow Christians in business and support each other in practical ways. Let's go beyond pious talk to actual well-thought-out, day to day practices of consumer behaviour.

Dear Support Your Own:

We fully agree that all of us should give Christian businesses a fair chance. We become so obsessed with my good deal that we lose sight of the welfare of our community. Sometimes we should be willing to pay a little more because of what a person stands for in contrast to what a big-name outfit represents. Economics may not always be the ruling factor in the purchases we make. Your letter helps us to see the big picture. If these businesses go bankrupt where will the money come from for our Christian schools, churches and other Christian causes?

Your letter forced us to consider our own shopping practices. Here's what we discovered about ourselves. When it comes to home renovations or car repairs, we

are inclined to look for Christian carpenters or mechanics. But when it comes to consumer goods we tend to favour stores that offer some distance and neutrality between ourselves and the owner. Why? Because it's easier to say no to a product or complain about its

performance if you're dealing with a stranger. In all honesty, we have to acknowledge a fear of bad relations with a fellow Christian over a poor product or poor service. Frankly, we find it hard to tell a fellow church member that we're "just looking." The obligation to buy and an awkwardness

about negotiating a competitive price gets in the way.

One more thing. When Christian businesses struggle or fail, it is tempting to blame it on uncaring and unsupportive Christians. Tragically, some Christians buy a business with the expectation that the Christian community will enable them to survive. Because of economies of scale, a small business often has smaller inventory, less selection and significantly higher prices. Many have learned the hard way that they need to be just as competitive in the marketplace as everyone else — no easy task when you're competing with Canadian Tire and The Brick.

You've raised some excellent

points. We're not sure if we're ready to endorse the concept of a Christian Yellow Pages. But we would welcome our readers to respond to your suggestions as well as our feelings which unconsciously inhibit us from giving our Christian businesses the fair chance that your letter advocates.

Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

To help you fill out your income tax return



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From February 24 to April 30, we offer an "after hours" phone service from 5 p.m. to 9 p.m., Monday through Thursday.

You can also call T.I.P.S. Info-Tax, our automated phone service, 24 hours a day, 7 days a week, for recorded information on selected topics.

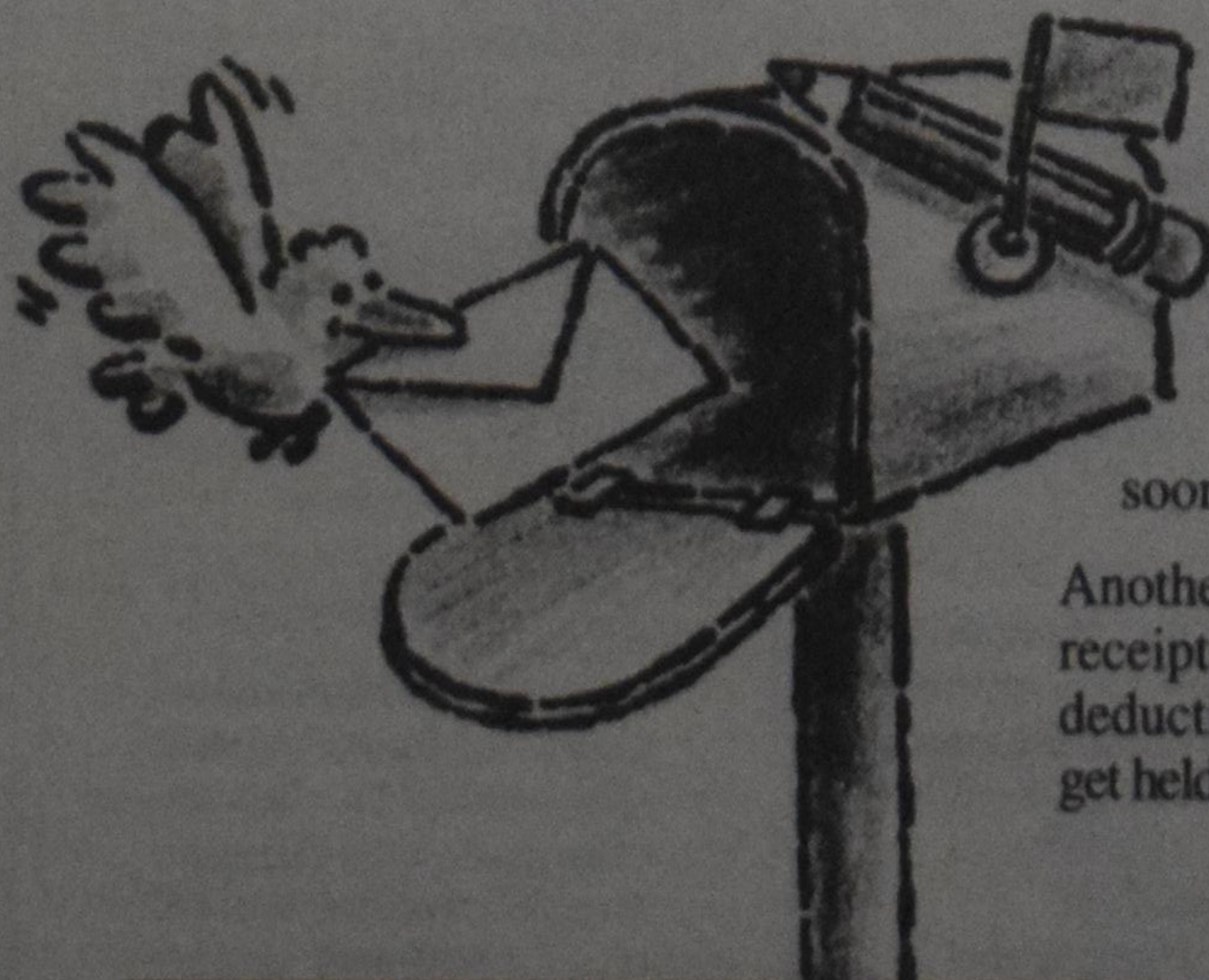
No-calculation returns

To make things easier, we've designed two simpler tax returns that don't have any calculations.

These optional returns are great for people with straightforward tax situations. If you're under 65, you can use the "Short." If you're 65 or over, the "65 Plus" is for you. Whatever return you use, you should fill out only one.



Make sure your return is not delayed



Lots of people fill out their tax return with great care, only to miss details that can make all the difference. For example, if your address is incomplete or incorrect, your refund could be delayed or sent to the wrong place.

If you will be moving, write the new address on your return, or if you don't know it yet, please call us to let us know as soon as you can so we can update your file.

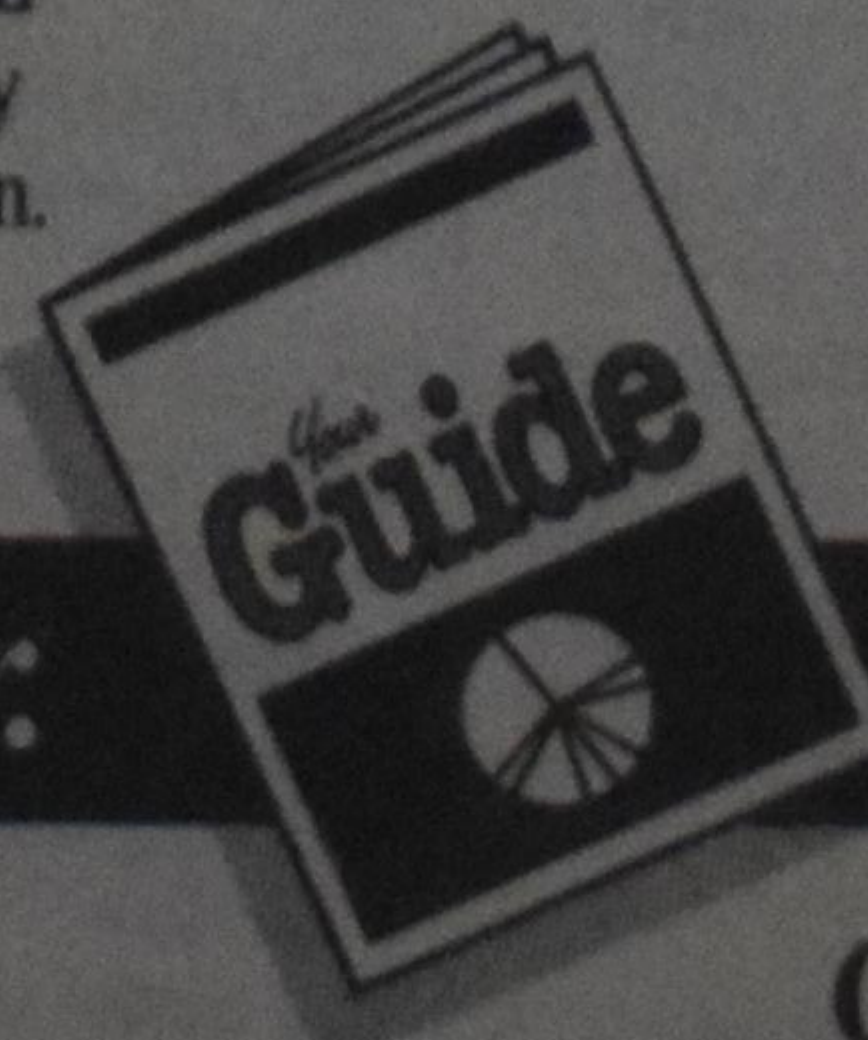
Another important detail is attaching all the slips and receipts that support your claims for credits and deductions. If any are missing, your return may get held up while we contact you for the information.

We're making it easier.



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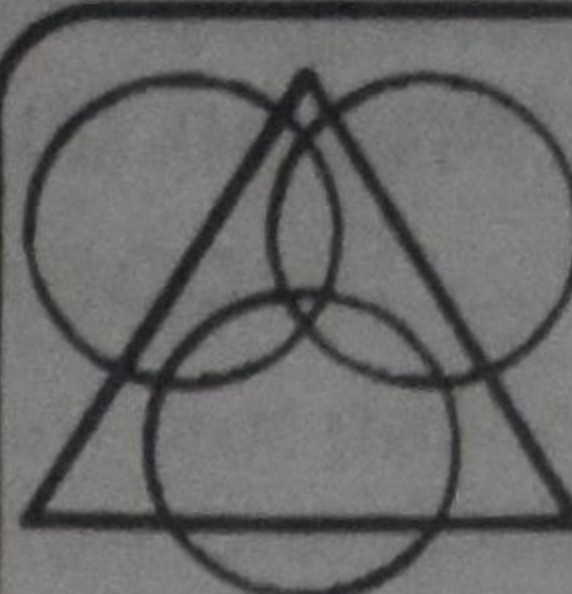

Canada

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Classified rates	Anniversaries	Anniversaries	Obituaries	Obituaries
<p>GST Inclusive</p> <p>Births.....\$35.00</p> <p>Marriages & Engagements.....\$40.00</p> <p>Anniversaries.....\$45.00</p> <p>2-column anniversaries.....\$90.00</p> <p>Obituaries.....\$45.00</p> <p>Notes of thanks.....\$35.00</p> <p>Birthdays.....\$35.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NGTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p>Note: All rates shown above are GST inclusive.</p> <p>ATTENTION!</p> <p>a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>Warfum, March 18, 1952</p> <p>Wedding text: "But as for me and my household, we will serve the Lord" (Josh. 24: 15b).</p> <p>With joy and thanksgiving to our Lord for his great faithfulness, we would like to announce the 40th anniversary of our parents and grand' parents,</p> <p>CLARENCE and JANE DEKKER (nee Straatsma)</p> <p>Our prayer is that God will continue to bless you and keep you in his loving care.</p> <p>With our love and congratulations, Jack Dekker and Lynda — Chatham</p> <p>Jenice, Krista and Angela</p> <p>George & Amy Hart — Newmarket</p> <p>Jennifer, Heidi, Laura & Katie</p> <p>Fred & Glenda Vriesema — Wyoming</p> <p>Joshua, Charles, Daniel & Janelle</p> <p>Gordon Dekker — Strathroy</p> <p>Ben & Sandy Dekker — Wyoming</p> <p>Jessica, Samantha</p> <p>Home address: Clarence and Jane Dekker, 149 Chippewa Dr., Chatham, ON N7M 2B3</p> <p>1967 1992</p> <p>Brantford, Ont. Morrisburg, Ont.</p> <p>With joy and thanksgiving to the Lord for his constant care over them in the past years, we, the children, would like to announce the 25th anniversary of our parents:</p> <p>JOHN and ANNE KNIER (nee Winter)</p> <p>the Lord willing on Mar. 31, 1992.</p> <p>Love from your children:</p> <p>Jeff Knier & Amanda (fiancee) — Morrisburg, Ont.</p> <p>Leighton Knier — Brantford, Ont.</p> <p>June & Ron Zandbergen — Brinston, Ont.</p> <p>We all rejoice and are thankful in the commitment our dear parents,</p> <p>BILL and DIEN LUYMES</p> <p>have shown in 40 years of marriage to God, to each other and to us.</p> <p>John & Joanne Luymes — Abbotsford, B.C.</p> <p>Jalene, Heidi, Rosalie</p> <p>Henry & Cindy Luymes — Delta, B.C.</p> <p>Christopher, Samantha, Alexander, Charlotte</p> <p>Janet & George Esser — Sarnia, Ont.</p> <p>Denise, Lynae, Meaghan, Joshua</p> <p>Selene Oosterhof — Chilliwack, B.C.</p> <p>Andrew & Wilma Luymes — Richmond, B.C.</p> <p>Krystal, Jason</p> <p>May our Lord continue to bless Mom in her 14 year struggle with multiple sclerosis.</p> <p>Praise God that Dad's and Mom's wedding text is as true a testimony in their lives today as it was on Mar. 27, 1952.</p> <p>"Our help is in the name of the Lord who made the heavens and the earth."</p> <p>Mailing address:</p> <p>Bill and Dien Luymes, 6677 60th Avenue, Delta, BC V4K 4E2</p>	<p>1952 1992</p> <p>"Blessed are all who fear the Lord, who walk in his ways" (Ps. 128: 1).</p> <p>With joy and thanks to God, we are pleased to announce the 40th wedding anniversary of our parents and grandparents,</p> <p>WALTER and ROSE PIERNSMA (nee Buma)</p> <p>on Mar. 26, 1992. It is our prayer that God will continue to grant you both good health and happiness, and give you many more years together. Congratulations!</p> <p>Betty & Cor Adema — Georgetown, Ont.</p> <p>David, Mark, Joseph, Benjamin</p> <p>Harry & Hilda Piersma — Port Perry, Ont.</p> <p>Michael, Kristina, Jeffrey, Carolyn</p> <p>Stan & Jane Piersma — Oshawa, Ont.</p> <p>Jennifer, Cara, Stephanie</p> <p>Alice & John Daling — Peterborough, Ont.</p> <p>Jason, Russell, Alison, Elizabeth, Katherine</p> <p>Evelyn & Dick Zandstra — Trenton, Ont.</p> <p>Carey, Rosalee, Derek</p> <p>Roy & Henrietta Piersma — Norval, Ont.</p> <p>Natasha</p> <p>An open house will be held at the Maranatha Chr. Ref. Church on Saturday, Apr. 4, 1992, from 2-4 p.m.</p> <p>Best wishes only.</p> <p>Home address: 15 Burk Cres., Bowmanville, ON L1C 3B8</p>	<p>Feb. 22, 1941 March 2, 1992</p> <p>ALLAN WAYNE DE JONG</p> <p>"When I stand in glory, I will see his face.</p> <p>There I'll serve my King forever in that holy place.</p> <p>Thank you, oh, my Father, for giving us your Son.</p> <p>And leaving your Spirit 'til The work on earth is done."</p> <p>Allan passed away on Mar. 2, 1992, in the knowledge and assurance that Christ was his Redeemer.</p> <p>Allan was born and raised in the Sarnia area. After receiving his P. Eng. degree, Allan moved to Chatham with his wife, Elaine. There they were blessed with three children. Lovingly remembered by his mother, Ida J. DeJong (nee Penning) of Sarnia</p> <p>his wife Elaine DeJong (nee Nixon) his children:</p> <p>Carmen, Dwayne, Dean</p> <p>his son-in-law Mark Haagsma</p> <p>his family:</p> <p>Tena & John Geerts — Wyoming</p> <p>Sue & Jacques Arsenaault, Rachelle, Luc, Don & Laurie, Judy</p> <p>Jake & Hazel DeJong — Wyoming</p> <p>Marilyn & Harry, Suelzie, Laura, Eric, Dana, Marjorie</p> <p>Marge & Peter De Vries — Burlington</p> <p>Hilda, Ted, Gary, Jackie</p> <p>Helen & John Cappon — Willowdale</p> <p>Ken & Marg, Derek, Kevin, Steve, Dave</p> <p>Wynne & Gerald Vandezande — Toronto</p> <p>Janice & Rod Sora, Jonathan, Kristen, Karen</p> <p>Jess & Tom Posthumus — St. Catharines</p> <p>Stephanie</p> <p>Betty & Peter Mostert — Ottawa</p> <p>Philip & Karen, Benne, Kalyn, Brenden, Adele</p> <p>Mary & Sy Wassenaar — Toronto</p> <p>Michelle & Alex Ketryzinski, Benita</p> <p>Willa & Henry Westendorp — Harriston</p> <p>Julius, Elden, Jared, Ezra</p> <p>Ida & Henry Lunshof — Mississauga</p> <p>Scott, Karl, Lisa, Mark, Tanya, Laura</p> <p>Nancy & Garry de Boer — Kettleby</p> <p>Idette</p> <p>Lillian & John Buesink — Hamilton</p> <p>Cheryl, Lorraine, Jeremy, Joshua</p> <p>Correspondence address:</p> <p>Elaine DeJong</p> <p>34 English Side Rd.</p> <p>Chatham, ON N7M 4H7</p>	<p>Meliszand Georgetown</p> <p>Aug. 10, 1906 Feb. 16, 1992</p> <p>The Lord called home,</p> <p>LEENDERT BIJDEVAATE</p> <p>beloved husband of Willempje Bijdevaate-Goedegebuure.</p> <p>Beloved father of:</p> <p>Chris (predeceased, 1990) and Rita Bijdevaate — Georgetown</p> <p>Len (predeceased, Sept. 1991)</p> <p>Corey & Joyce — Georgetown</p> <p>John & Joan — Mississauga</p> <p>Nellie & Dick Scheeringa — Georgetown</p> <p>Clary & Gerrie Vander Bijl — Georgetown</p> <p>Loved grandfather of 12 grandchildren and eight great-grandchildren.</p> <p>Fondly remembered by four brothers and two sisters in the Netherlands and one sister in Thunder Bay, Ont.</p> <p>"For I shall praise him who is the health of my countenance and my God" (Ps. 42: 11b).</p> <p>Correspondence address:</p> <p>Mrs. W. Bijdevaate, 30 John St., Georgetown, ON L7G 2J8</p> <p>"Precious in the sight of the Lord is the death of his saints" (Ps. 116: 15).</p> <p>Suddenly on Mar. 4, 1992, the Lord in his infinite wisdom called home,</p> <p>PETER DEWAARD</p> <p>Beloved husband of Marie DeWaard-Vanleeuwen</p> <p>Loving father of:</p> <p>Anne & Henk VanAmerongen — Millgrove</p> <p>Corinna, Henk & Helene, Yolanda</p> <p>Elaine & Stan Vanderploeg — Owen Sound</p> <p>Josie, Fernand, Matthew, Maria, Garret</p> <p>Margaret & Matthew Schoonderwoerd — St. Albert, Alta.</p> <p>Chris, Marianne, Matthew, Krystal, Caroline</p> <p>John & Jane DeWaard — Dundas</p> <p>Ian, Michelle, Justin, Erika, Lindsay</p> <p>Joyce & Hans-Peter Werder — Dundas</p> <p>Daniel, Joy, Jeremy, Peter, Jordan, Jolene, Monique, Travis</p> <p>Peter & Jacqueline DeWaard — Townsend</p> <p>Peter, Shane, Joshua, Krystal, Courtney</p> <p>Correspondence address:</p> <p>1050 Amhurst Heights Drive, Burlington, ON L7G 4N6</p> <p>"Precious in the sight of the Lord is the death of his saints."</p> <p>On Mar. 4, 1992, our dear brother-in-law,</p> <p>PETER DE WAARD</p> <p>was suddenly called into the church triumphant. We pray for the Lord's guidance, strength and comfort to our dear sister Marie and family.</p> <p>We will all miss him very much. We are in sorrow, but not without hope for we wait for the glorious day of resurrection when we will meet again.</p> <p>Pauline VanderKruk-van Leeuwen — Waterdown, Ont.</p> <p>Nel & Jacob VandenBerg — Caistor Centre, Ont.</p> <p>Cornelis & Tilly van Leeuwen — Rijswijk, the Neth.</p> <p>Johanna Feenstra-van Leeuwen — Sneek, the Neth.</p> <p>Will & Henk Zomer — Tillsonburg, Ont.</p> <p>Arie & Adrie van Leeuwen — Rijswijk, the Neth.</p> <p>Annie & Johan Cok — Zoetermeer, the Neth.</p> <p>Mies & Jan Rijnbende — Roosendaal, the Neth.</p> <p>Alie van Spronsen-v.d. Toorn — Scheveningen, the Neth.</p> <p>and many nieces and nephews.</p>
<p>Births</p> <p>VOS:</p> <p>George and Sharon announce, with great joy, that the Lord has richly blessed them with another beautiful little daughter,</p> <p>JULIE FRANCES</p> <p>born on Sunday, Mar. 8, 1992. A little sister for Jacqueline.</p> <p>Thankful grandparents are Peter and Jane Van Duyvenvoorde and George and Frances Vos.</p> <p>Home address: 206 St. Catharines Street, Smithville, ON L0R 2A0</p>	<p>Help Wanted</p> <p>Dairy Equipment Dealership in the Niagara Peninsula, is in need of a route, service and sales technician immediately. Please reply in confidence with resume, to:</p> <p>Tilstra Dairy Equipment Ltd. R.R.#6, Dunnville, ON N1A 2W5</p>	<p>Real Estate</p> <p>Will trade commercial property in excellent Hamilton location for residential property in St. Catharines area.</p> <p>Create your own business Telephone (416) 664-5075 or (416) 664-8102 after 6 p.m. Let's discuss a good deal for both parties.</p> <p>CALL TODAY!</p> <p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district.</p> <p><i>Het vertrouwde adres.</i></p>	<p>Teachers</p> <p>AYLMER, Ont.: Immanuel Christian School invites applications for possible openings at all grade levels (one to include junior intermediate phys. ed.)</p> <p>Send letter of application and resume to:</p> <p>Andy VanderPloeg, Principal Immanuel Chr. School 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476 (school) or (519) 773-5009 (home)</p> <p>BOWMANVILLE, Ont.: Durham Chr. High School invites applicants for the position of physical education/English for the 1992/93 school year. Please send applications to:</p> <p>Ren Siebenga Durham Chr. High School R.R.#1, Bowmanville, ON L1C 3K2</p> <p><i>More teachers ads continued...</i></p>	<p>Teachers</p> <p>ABBOTSFORD, B.C.: Abbotsford Chr. School. Join a dynamic, rapidly expanding, interdenominational Christian School System of over 1,000 students K-12 that operates from three separate campuses. Applications are invited from teachers certifiable in B.C. for the following new positions for Sept. 1992.</p> <p>Elementary Campuses</p> <ul style="list-style-type: none">* Primary (K-3)* Intermediate (4-7) (music emphasis)* Full time French (1-7) <p>Secondary Campus</p> <ul style="list-style-type: none">* math* junior high science* humanities* music <p>Send applications, resume and references to:</p> <p>Henry Contant, Principal Lloyd Den Boer, Principal Abbotsford Chr. School Clayburn Hills Campus Box 280, Abbotsford, BC V2S 4N8 (604) 850-2594, Fax 859-9995</p> <p>or</p> <p>Dwight Moodie, Principal Abbotsford Chr. School Secondary Campus Box 157, Abbotsford, BC V2S 4N8 (604) 850-5342, Fax 859-2240</p>
<p>Birthday</p> <p>PYPKER:</p> <p>1907 March 23 1992</p> <p>GEERTJE ENGELINA PYPKER</p> <p>"Praise the Lord."</p> <p>With joy and thanksgiving to our Lord we, your children, like to invite all friends and relatives of Mom to come and celebrate her 85th birthday at an open house, held at Holland Chr. Homes, Brampton, Ont., on Mar. 21, 1992, from 1-3 p.m. Congratulations from your children, grandchildren and great-grandchildren.</p> <p>Mom's address: 7900 McLaughlin Rd. S., Apt. TT 612, Brampton, ON L6V 3N2</p>	<p>Summer Job Market</p> <p>20-year old Brock University, physical education student seeks summer employment in Hamilton/Niagara area. Class DZ driver's licence and experience in agriculture, landscaping, sheet metal and construction.</p> <p>Will consider anything. Have own transportation. Available April 23 to Sept. 1, 1992.</p> <p>Please call Michael at (416) 687-7085</p>			



Classified

Teachers	Teachers	Teachers	Teachers	Teachers
<p>BOWMANVILLE, Ont.: Knox Chr. School invites applications for possible openings at the primary and junior levels for the 1992/93 school year. Please send applications to:</p> <p>Bill Helmus Knox Chr. School 410 Scugog St., R.R. #1 Bowmanville, ON L1C 3K2 Phone: (416) 623-5871</p> <p>BRAMPTON, Ont.: John Knox Chr. School seeks applications for a position in the primary grades for the 1992/93 school year. French and music an asset. All interested in applying, please forward application and resume to:</p> <p>Mr. I. Witteveen, Principal John Knox Chr. School 82 McLaughlin Rd. S. Brampton, ON L6Y 2C7 Phone: (416) 451-3236 Fax: (416) 451-3448</p> <p>BRESLAU, Ont.: Woodland Chr. High School invites applications for possible openings, Sept. 1992. Combinations of the following areas may be required: social sciences, guidance, math, sciences, computers. Respond to:</p> <p>Woodland Chr. High School R.R. #1, Breslau, ON N0B 1M0 Phone: (519) 648-2114</p> <p>CHATHAM, Ont.: Chatham Chr. High School invites applications for the position of high school science teacher, beginning Sept. 1992. Interested persons are invited to call or respond in writing to:</p> <p>Mr. F. Spoelstra, Principal Chatham Chr. High School 90 Park Ave. East, Chatham, ON N7M 3V4 Phone: (519) 352-4591</p> <p>DRAYTON, Ont.: Calvin Chr. School invites candidates to apply for definite openings in Grade 1 and Grade 7 for the 1992-1993 school year. The ability to teach French will be regarded as an asset. CCS is a well established, growing school, in a pollution-free, rural setting. We anticipate a student enrolment of more than 220 students for next year. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the Principal:</p> <p>Mr. A.J. Vanderstoel, Calvin Chr. School Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: c/o (519) 638-5221</p> <p>DUNNVILLE, Ont.: Dunnville Christian School, with approximately 180 students in K-8, invites applications for a possible part-time opening in Grade 2 for the 1992-93 school year. It is presently a 40 per cent position which may increase. Address all applications and inquiries to:</p> <p>Richard Van Egmond Dunnville Chr. School R.R.#1, Dunnville, ON N1A 2W1 Tel.: (416) 774-5142</p>	<p>FRUITLAND, Ont.: John Knox Memorial Christian School welcomes applications for possible positions at the primary, junior and intermediate levels for the 1992/93 school year. Also needed is a maternity leave replacement from September - December 1992. Interested teachers should contact the Principal, Mr. Julius de Jager for further information and application forms.</p> <p>John Knox Memorial Chr. School 795 Highway #8, Fruitland, ON L0R 1L0 Phone: (416) 643-2460</p> <p>LACOMBE, Alta: Lacombe Chr. School invites applications from qualified teachers for a possible science/computer studies position in junior high and for two possible positions at the upper elementary level. A background in French is desirable. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p> <p>Wernart van Deventer Lacombe Chr. School P.O. Box 1749 Lacombe, AB T0C 1S0 Phone: (403) 782-6531</p> <p>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to:</p> <p>T. Vroon, Principal Haney - Pitt Meadows Chr. School 121240-203rd. St., Maple Ridge, BC V2X 4V5 Canada Tel.: (604) 465-4442</p> <p>NEERLANDIA, Alta.: Neerlandia School has a definite opening for a Grade 1 teacher for the 1992-93 school year. Please send applications to:</p> <p>John Piers, Principal Neerlandia School Box 10, Neerlandia, AB T0G 1R0 Phone: (403) 674-5581 (school) (403) 674-4308 (home)</p> <p>NEWMARKET, Ont.: Holland Marsh District Christian School. We have a possible opening at the Grade 8 level for someone with ability in French and music. Please apply if teaching 16 students in a growing school appeals to you. Contact:</p> <p>Corrie Bootsma, Principal Holland Marsh District Chr. School R.R. #2, Newmarket, ON L3Y 4V9 Phone: (416) 775-3701</p> <p>OTTAWA, Ont.: Ottawa Chr. School, invites teachers interested in a position at the Grade 2 level to apply. Familiarity with Whole Language and Math Their Way is desirable. Candidates with expertise in French to the Grade 8 level are also invited to apply. The latter is a definite opening. Send resume and letter of application to:</p> <p>Wm. A. Van Dyke, Principal Ottawa Chr. School 2191 Benjamin Ave., Ottawa, ON K2A 1P6 Phone: (613) 722-5836 Fax: (613) 828-3022</p> <p>ST. THOMAS, Ont.: Ebenezer Chr. School, invites letters of application for a primary position and a possible part-time intermediate position to begin September 1992. Please send letters of application or inquiry to:</p> <p>Mr. T. DeKoter, Principal 77 Fairview Ave. St. Thomas, ON N5R 4X7 Phone: (519) 633-0690</p>	<p>OTTAWA, Ont.: Redeemer Chr. High School invites applications for teachers for possible openings in all areas for Sept. 1992. Applicants should be qualified teachers with an ability to integrate a Chr. perspective in their subject areas. Become a teammember in a vibrant school community! Please forward resume with written application to:</p> <p>Derrek Maggs, Principal Redeemer Chr. High School 2199 Regency Terrace Ottawa, ON K2C 1H2 Phone: (613) 721-8233 Fax: c/o L. Triemstra (613) 225-3758.</p> <p>PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for computer, English, French and woodworking (junior secondary) and possible intermediate positions for the 1992/93 school year. Applications are to be sent to:</p> <p>Cedars Chr. School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Mr. John Reems Phone: (604) 564-0707</p> <p>RED DEER, Alta.: Red Deer Chr. School. Why not consider joining a thriving interdenominational school in this beautiful city of 60,000 people, located midway between Calgary and Edmonton? We have definite openings in Grade 1 (full-time), Grade 5 (part-time core subjects) and junior high (part-time social studies and English). We also have possible openings in Grade 2 (full-time) and Grade 3/remedial (full-time combination). If you are a committed Christian teacher who would like to join a dynamic, forward looking team, you should consider the Red Deer Chr. School. Experienced and new teachers are welcome to apply. Please address applications and inquiries to:</p> <p>Mr. R. Duggan, Principal Red Deer Chr. School 14 McVicar St., Red Deer, AB T4N 0M1 Phone: (403) 346-5795</p> <p>RIMBEY, Alta.: Rimbey Chr. School is in need of a junior high teacher with an interest in social studies or remedial education. Send resume to:</p> <p>Mr. Henry Vandermeer, Principal Box 90, Rimbey, AB T0C 2J0 Phone: (403) 843-3904 (school) (403) 782-7962 (home)</p> <p>RENFREW, Ont.: The Renfrew and District Chr. School has possible openings for the 1992-93 school year in the following areas or grades: primary Grades 1-3 and French for 1-8 which would be a part-time position. Please send letters, applications and resumes to:</p> <p>Renfrew & District Chr. School P.O. Box 818 Renfrew, ON K7V 4H2 Attention: Mrs. B. Desjardins, Administrator</p> <p>REXDALE, Ont.: Timothy Chr. School invites applicants for potential openings at all grade levels. Come and be part of a dedicated staff in the Metropolitan Toronto setting. Please send information package to:</p> <p>William Groot 34 Fallowfield Rd. Rexdale, ON M9W 2W2</p>	<div><h3>Centennial Christian School</h3><p><i>Operated by the Terrace Calvin Christian School Society</i></p><p>Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from Kindergarten through Grade 9. We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.</p><p>Persons with a math, socials or music/band background are especially encouraged to apply. However, others will also be considered.</p><p>We will also require a full-time Grade 2 teacher beginning in September 1992. Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:</p><p>Frank Voogd Centennial Christian School 3608 Sparks Street Terrace, BC V8G 2V6 Phone: (604) 635-6173</p></div> <div><h3>TEACHING OPPORTUNITIES AT PACIFIC CHRISTIAN SCHOOL</h3><div></div><p>Applications are invited for the following positions for the 1992 school year:</p><ul style="list-style-type: none">— Grade 1 (1 year temporary appointment)— Intermediate French (part-time)— Grade 6 (part-time) ability to teach French an asset— Industrial Education (Grades 8-12) ability to teach Bible/CP an asset— Music/band (grade 8-12)<p>PCS is an interdenominational, Christian school providing quality education for 670 students in the greater Victoria area. Send applications and resumes to:</p><div><div><p>Mrs. Karen Vos Elementary Principal 671 Agnes St. Victoria, BC V8Z 2E7 Phone (604) 479-9365</p></div><div><p>Mr. John Messelink Secondary Principal 654 Agnes St. Victoria, BC V8Z 2E6 Phone (604) 479-4532</p></div></div><p>Fax (604) 479-3511</p></div> <div><h3>Timothy Christian School (Rexdale)</h3><p>has a definite opening for a</p><h2>Teaching Principal</h2><p>Ability to teach band and/or an interest in computers would be assets.</p><p>Interested persons should send their resume/ references to:</p><p>William Groot 34 Fallowfield Rd. Rexdale, ON M9W 2W2 Tel.: (416) 743-2554 (evenings)</p></div> <div><h3>ATTENTION: ALL SCHOOLS</h3><p>When sending us copy for teacher ads, by mail or fax, please indicate 1) ad size and 2) how many weeks the ad should run! Note: If you do not indicate the number of ad repeats, we will insert the ad on a weekly basis until further notice. As well, please honour our deadline, Wednesday of the week prior to issue date.</p><p>Calvinist Contact Advertising Manager</p></div>	



Classified

Teachers	Teachers	Teachers	For Rent	For Rent
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SARNIA, Ont.: Lambton Chr. High School, 295 Essex St., Sarnia, ON, N7T 4S3; Phone: (519) 337-9122, invites applications or inquiries for a possible opening in French and fine arts. Please address your applications including a statement of faith, resume, and academic transcript to Mr. W. Drost, Principal.

SMITHERS, B.C.: Bulkley Valley Chr. School (K-12; 300 students on two campuses) has for Sept. 1992, DEFINITE OPENINGS in Kindergarten and elementary music/band/choir (1/2 time). POSSIBLE OPENINGS exist in learning assistance 1-7; Grade 3; French 4-7; English 8-12; soc. studies 8-12; choir/band 8-12; and phys. ed. 1-12. Please address inquiries/resumes to:

The Principal
Bulkley Valley Chr. School
Box 3635, Smithers, BC V0J 2N0
or call: (604) 847-4238 collect.

TRENTON, Ont.: Trenton Christian School. Due to an anticipated increase in student enrollment, we are inviting letters of application and resumes for possible openings in both the primary and junior grade levels. Please contact:
Jeremy VanDuyvendyk, Principal
Trenton Chr. School
20 Fourth Avenue, Trenton, ON K8V 5N3
Tel.: (613) 392-3600

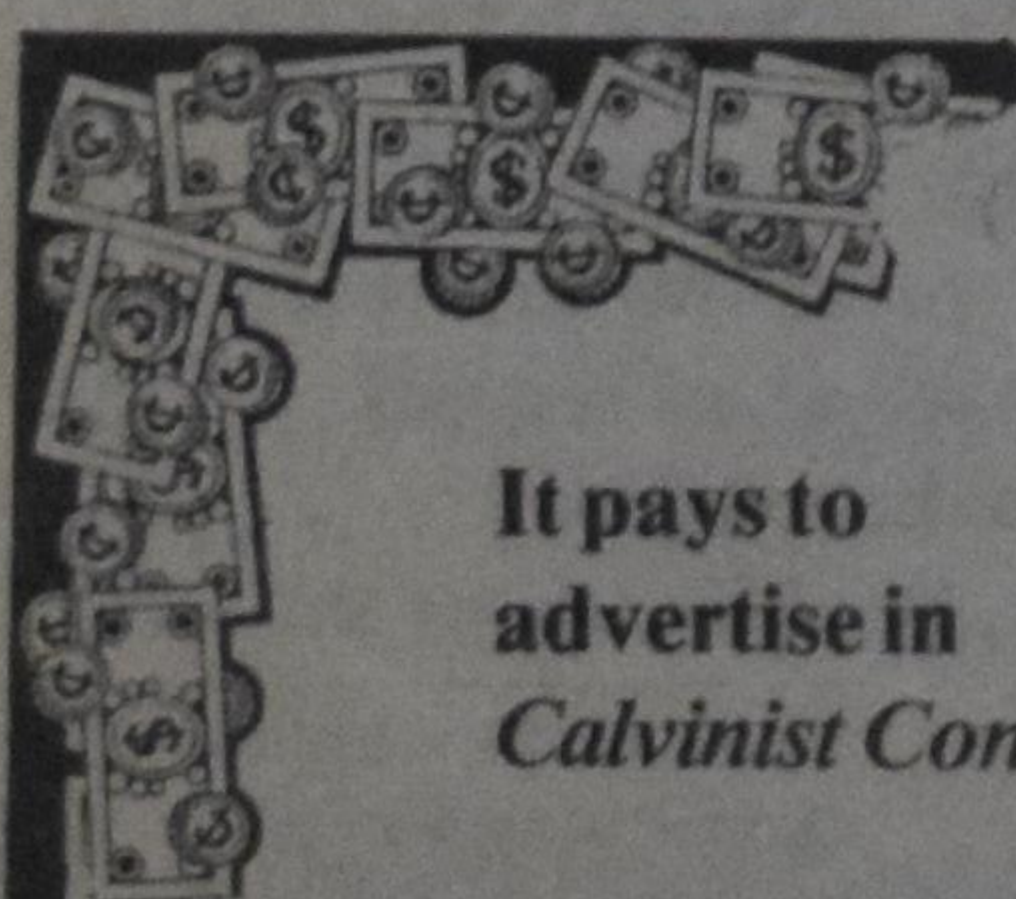
UTTERSON, Ont.: Muskoka Chr. School is seeking a teacher for a combined Grade 2 and 3 class, plus other possible openings at primary and junior levels. Please call Bill Fitch, Principal at (705) 385-2847 or write to:
Box 150
Utterson, ON
POB 1M0

WALLACEBURG, Ont.: Wallaceburg Chr. School announces a possible opening in a 5/6 split position. An ability to teach French is an asset. Please apply with resume to:
Wallaceburg Chr. School
693 Albert Street
Wallaceburg, ON N8A 1Y8
Att.: Mr. T. Tristram

WYOMING, Ont.: John Knox Chr. School has three openings for the 1992/93 school year. We will require a teacher of Grade 1 (20 pupils), one teacher for the junior grades (25 pupils) and a half time remedial teacher. Interested individuals should send resumes to:
Wm. Hordyk, Principal
Box 81, Wyoming, ON N0N 1T0
or call: (519) 845-3112

Personal

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.



It pays to
advertise in
Calvinist Contact

London District Christian Secondary School

invites applications for positions in: **English, math, science, Bible** and possibly **French**, for the 1992/93 school year.

Please send your letter of application, accompanied by a statement of faith, resume and references to:

Mr. H. Kooy, Principal
c/o LDCSS,
24 Braesyde Ave.
London, ON
N5W 1V3

Help Wanted

Help Wanted

Seeking full-time pastor

Ottewell Chr. Ref. Church, Edmonton, Alta., is seeking a full-time pastor to lead our congregation of approximately 85 families.

Church is located close to proposed King's College Campus. Church profile available upon request.

Direct inquiries to:

Phyllis Jorritsma, Chairperson
Search Committee
8608-56th Street
Edmonton, AB T6B 1H9
Phone: 1 (403) 466-1581

The Institute for Christian Studies plans to add three new faculty positions over a period of three to five years, pending budgetary approvals. The Institute invites applications from scholars who pursue foundational studies in Economics, Psychology, Biblical Studies/Hermeneutics, and Philosophy of Science and Technology. Women candidates are particularly encouraged to apply. Applicants should possess a Ph.D. and should subscribe to the Christian basis of the Institute. Responsibilities include teaching master's and doctoral level courses, thesis supervision and committee duties, participating in interdisciplinary faculty research projects, and engaging in an individual program of academic research and publishing. Current starting salary is approximately \$38,000 + benefits. In accordance with Canadian immigration laws, this advertisement is directed to Canadian citizens and permanent residents. Qualified candidates should send a letter of application, curriculum vitae, and names of three references to:

Dr. Harry Fernhout, President
Institute for Christian Studies,
229 College Street, Toronto, Ontario, M5T 1R4.



INSTITUTE FOR CHRISTIAN STUDIES

Christian Labour Association of Canada Administration Office Hamilton, Ontario

has an immediate position available for a full-time

ADMINISTRATIVE ASSISTANT

The person we are seeking should possess good verbal and written communication skills as well as computer operating skills in a P.C. environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.

Please send enquiries and/or applications to:

Peter Van Duyvenvoorde, Administrator
P.O. Box 4207 Station "D"
Hamilton, ON L8V 4L6
(416) 575-9544

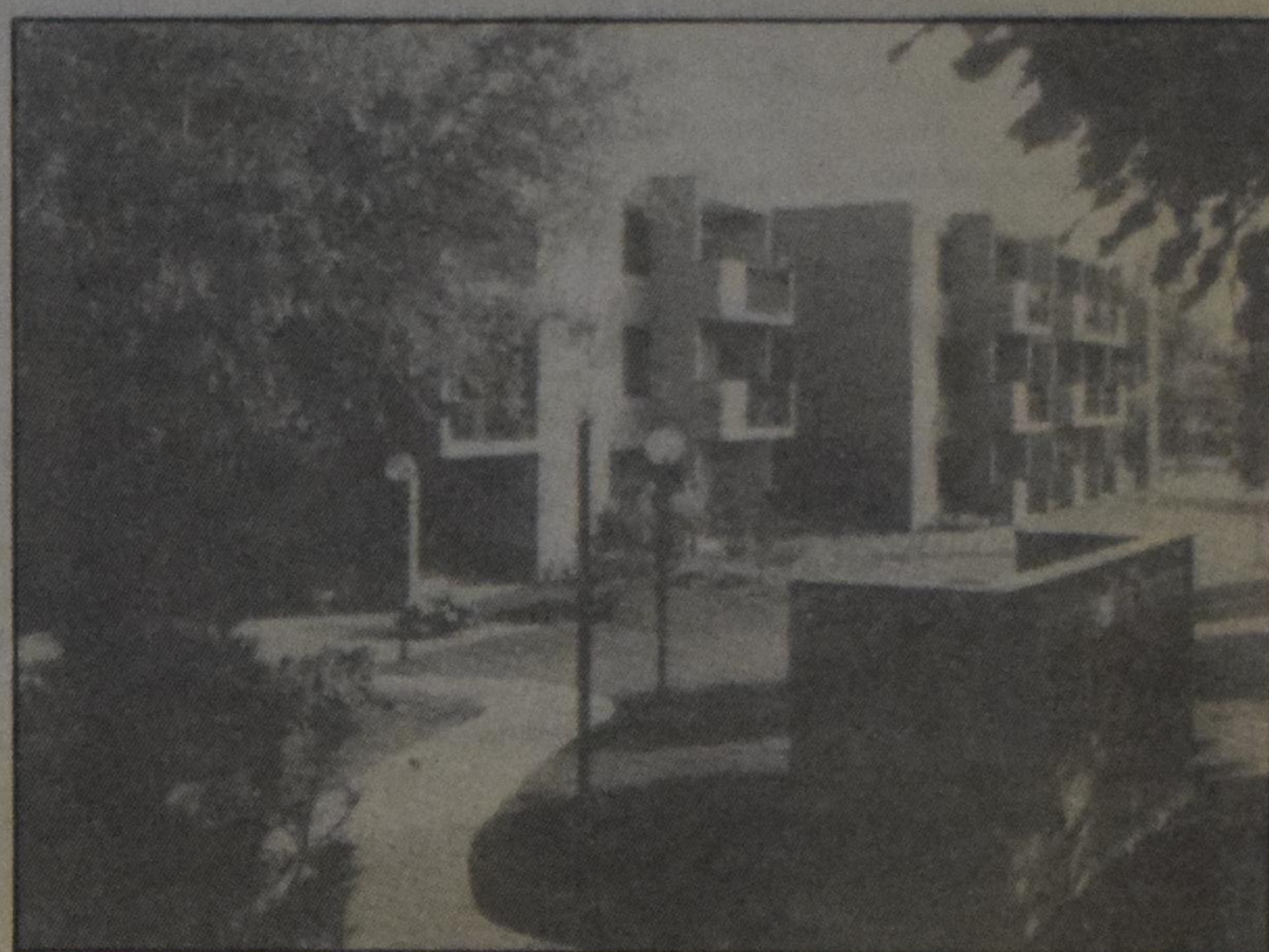
FOR RENT ON VANCOUVER ISLAND

We are looking for a young, Christian family to live with us on a 75-acre farm, all in pasture. Good producing land. Nice colonial-style, 4-bedroom house. Rent is not as important as being good caretakers and pleasant neighbours. Rent negotiable with some maintenance work on campground located on same farm. Very nice location. Write or phone (giving references) to:

Klaas & Annie Siebring
780 Kilmala Rd., R.R. 2
Mill Bay (Vancouver Island), BC V0R 2P0
Phone: (604) 743-2074

Hamilton District Christian Senior Citizens Homes Inc.

operating **The Maranatha Homes**



This award-winning home is for Canadian senior citizens and has 63 apartments. Each apartment has a living room, bedroom and kitchen.

For information write to:
3260 New Street, Burlington, ON L7N 3L4
or call Henriette at (416) 681-0311

For Sale

For your reading enjoyment

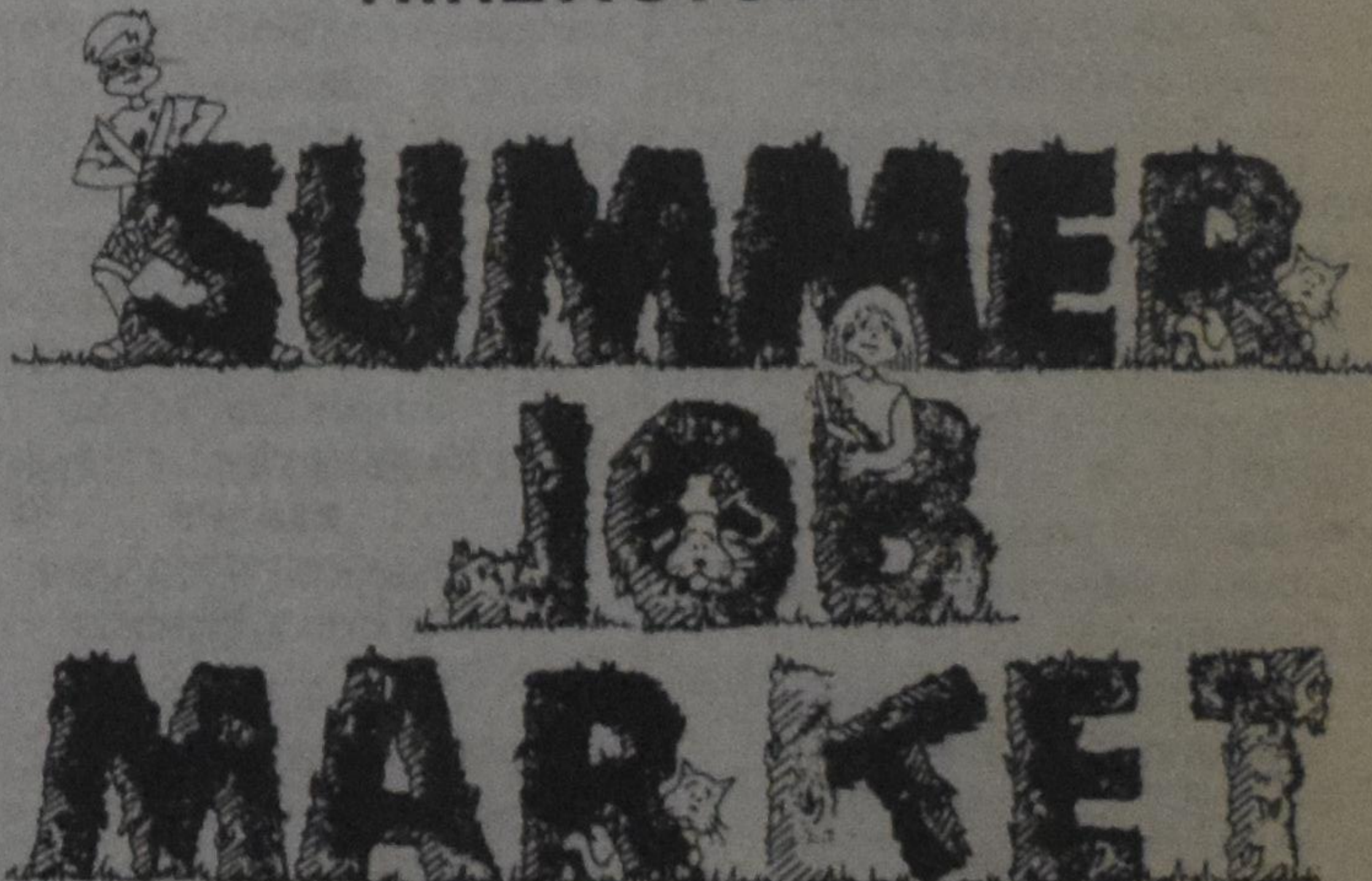
THE BEZEK STORY

by
Rev. Bernard Warren

The adventures of a small group of people who set out to build and operate a Christian centre of healing and hospitality near Campbellville, Ontario. You will especially enjoy the chapter on "The Dutch Connection." Order from:
Bezek 5172 Meadowhill Road, Burlington, ON L7L 3L1
\$10.00 post paid.

Miscellaneous

HIRE A STUDENT!



This summer why not hire a student to help you ease your workload and get some extra things done? Beginning March 20, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.

Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Events

Register now!

CONFERENCE FOR ALL CHRISTIAN SINGLES

Place: Elim Lodge, Peterborough, Ont.
Theme: "The Jesus Walk Talk"
Dates: May 1, 2, and 3, 1992

We warmly invite you to fellowship, workshops, free time, worship, and a Saturday night special, "The Living Stones," followed by a campfire. Registration fee is \$105 to be paid before April 20. Please send registration forms to:

James H. Kuyvenhoven
P.O. Box 231, Brampton, ON L6V 2L1
or phone: (416) 451-7608

**A SPECIAL INVITATION TO
FORMER STUDENTS,
TEACHERS AND MEMBERS**

JOIN US FOR THE
**35th ANNIVERSARY
OF THE
HAMILTON DISTRICT CHRISTIAN
HIGH SCHOOL**

FRIDAY MARCH 27th 7:30 PM

ALUMNI CHALLENGE BASKETBALL
TEACHERS VSSR. GIRLS
ALUMNI VSSR. BOYS

FREE ADMISSION

**SATURDAY MARCH 28TH 6:00 PM
ANNIVERSARY BANQUET**

**WITH NOSTALGIC TRIP THROUGH H.D.C.H.
HISTORY AND MUSICAL ENTERTAINMENT**

BANQUET TICKETS \$17.50 PER PERSON
AVAILABLE BY CALLING SCHOOL OFFICE
(416) 648-6655 LIMITED SEATING
Ticket sale deadline: March 23

Weekly puzzle by Robert O. Wilson

ACROSS

1 Overcharge
6 Light device
10 Crazy
14 Stock phrase
15 Cupid
16 Assert as fact
17 Astonish
18 Be an omen of
19 Exertion
20 Athenian statesman
22 Charity event
24 Seize
25 "— Goriot"
26 Give witness
29 Actress Paula
33 Smallest amount
34 Bangor's state
35 Old car
36 Makes leather
37 Farm structures
38 Flex
39 Inquire
40 In the future
41 Tibetan animal
42 Made whole again
44 Pat lovingly
45 Ova
46 Vikki of song
47 Black Sea peninsula
50 Choral compositions
54 Dwell (on)
55 Shortly
57 Senseless
58 Monogram part: abbr.
59 Sedimentary material
60 Brilliance
61 Football play
62 Butterine
63 Seasons

DOWN

1 Easy chore
2 Occur in the mind
3 Armadillo
4 Sloth
5 Prepared in advance
6 Tag

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Last week's puzzle

SHUNT BOAS TADS
TILER AXLE EDIT
ERASE TEEM NOVA
PENTAGON ISOBAR
SON APTNESS
BAMBOO SURE
AKRON CHRONICLE
LIEN ELIAS DRAY
ENDEAVORS PREVE
NINE FLAWED
CHORTLE PLO
LEVIED PROTEGES
AMES OPIE TRIKE
HARE ELSE EIDER
ANTS RYAN REESE

7 Heb. prophet
8 Up-to-date
9 Children
10 Contrivance
11 Eager
12 Cheek
13 Chi-chi
21 Landed
23 Br. composer
25 Abbey man
26 Church area
27 Pester
28 Storage containers
29 Lost color
30 Castle
31 Transmits
32 Fountain treats
34 Tiny things
37 Guilweed
38 Steep-sided gully
40 Theater section
41 Social gatherings
43 Entices
44 Food container

45 Poem division
47 Golf shot
48 Frog genus
49 Flower
50 Nat King —

51 Of great height
52 Med. school study
53 Bridge defeats
56 Lubricant

Calendar of Events

March 27	The King's College Spring Choir Concert, featuring the chamber choir as well as the handbell choir, 8 p.m., West End CRC, Edmonton, Alta.	April 10	Music for choir and brass by the RC Concert Choir, organ and brass ensemble, Christiaan Teeuwssen conductor, at 8 p.m., Redeemer College, Ancaster, Ont. For tickets/info. call (416) 648-2131.
March 27	Annual meeting, Dutch Marine Veterans, 11 a.m., Anglican Church, 161 Bronte Rd., Oakville, Ont.	April 11	Spring Concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Collier St. United Church, Barrie, Ont. (benefit concert for Timothy Chr. School).
March 28	"A Social Charter," a conference sponsored by the Dundas Valley Foundation. At 9 a.m., Redeemer College, Ancaster, Ont. Speakers: Dr. Tone Careless (Ont. Govt.), Dr. Ian Hunter (U. of Western Ont.), and Mr. Michael Cromartie (Washington, D.C.). Registration in centre lobby.	April 14	The Salvation Army "Argyle Citadel Band and Songsters" present, from Holland, "The Amsterdam Staff Band." At West Highland Baptist Church, Hamilton, Ont. For info. call (416) 545-4553.
March 28	35th Anniversary banquet, 6 p.m. at Hamilton District Chr. High School, Ancaster, Ont. For tickets call (416) 648-6655.	April 15	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Rehoboth CRC, Bowmanville, Ont.
March 28	Easter concert, with organist Andre Knevel, at 8 p.m., Mountainview CRC, Grimsby, Ont.	April 17	"Komt nu met zang," annual Dutch song festival, 7:30 p.m., CRC, Ancaster, Ont.
March 29	Dutch service led by Rev. J. Kuntz, 3 p.m., CRC, Ancaster, Ont.	April 21	Tenth Annual Ministers' Conference at Redeemer College, Ancaster, Ont. , (all day). Speaker: Dr. Lewis Smedes. Students will present mime and Choral music. For info. call (416) 648-2131.
March 30	Homestead's annual meeting, 8 p.m., CRC, Ancaster, Ont. Speaker: Jerry Van Spronsen. Dessert social from 7-8 p.m.	April 24	Ontario Christian High School Choral Festival, at 8 p.m., Park Bible Church, Burlington, Ont. Look for the "green-roofed church" off Hwy. 403!
April 1	Spring meeting of Hamilton Region Ladies Societies at 8 p.m., First CRC, Hamilton, Ont. Speaker: Rev. Peter Hoytema.	April 25	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, Willowdale, Ont.
Apr. 2-4	Redeemer College Main Stage Theatre presents "Crimes of the Heart," directed by Simon duToit, at 8 p.m., Redeemer College, Ancaster, Ont. Matinee on Apr. 3 at 2 p.m. For info. call (416) 648-2131.	April 25	Christian Rainbows meeting, 10 a.m. - 3 p.m., Can. Ref. Church, Hwy. 5, near Waterdown, Ont. Speaker: Salem's Rev. A. Dreise. For info. call (416) 639-1075 or 637-9151.
April 3	Showing of the film "Children at risk," featuring James Dobson and Gary Bauer. At 7:30 p.m., CRC, Williamsburg, Ont.	May 2	The King's College Convocation Ceremonies, at West End CRC, Edmonton, Alta. Speaker: Jean Forest. For info. call (403) 428-0727.
April 4	CLAC celebrates its 40th anniversary at the bi-annual convention at the Edmonton Convention Centre, Edmonton, Alta. Theme for the day: "In the Presence of Justice." Keynote speakers: Dr. Paul Marshall and the Hon. Elaine McCoy, Alberta's Minister of Labour.	May 2	Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Christ Church Cathedral, Hamilton, Ont.
April 4	Open house for Dr. Gordon J. Spykman, 2-4 p.m., Calvin College Manor House, Grand Rapids, Mich.		



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MARCH 1992

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GRIEDE, Jacob, born July 13, 1938 in Groningen, immigrated to Canada on March 3, 1970.

van der KROON, F., born June 3, 1945, last known address in the Netherlands: Westkade 164, 1273 RZ Huizen NH, immigrated to Canada in 1988.

van de LAAR, Philippus Alexander, born April 18, 1948 in Utrecht, immigrated to Canada on March 13, 1953.

van der SLUYS, Robert, born January 26, 1962, last known address in the Netherlands: W. Bruinstraat 89, 1333 JX Almere, left that address August 12, 1982.

STIENSTRA, A.J., Born August 9, 1927, last known address in the Netherlands: Gruttostr 20, 2025 ZL Haarlem, immigrated to Toronto, Canada on July 5, 1996.

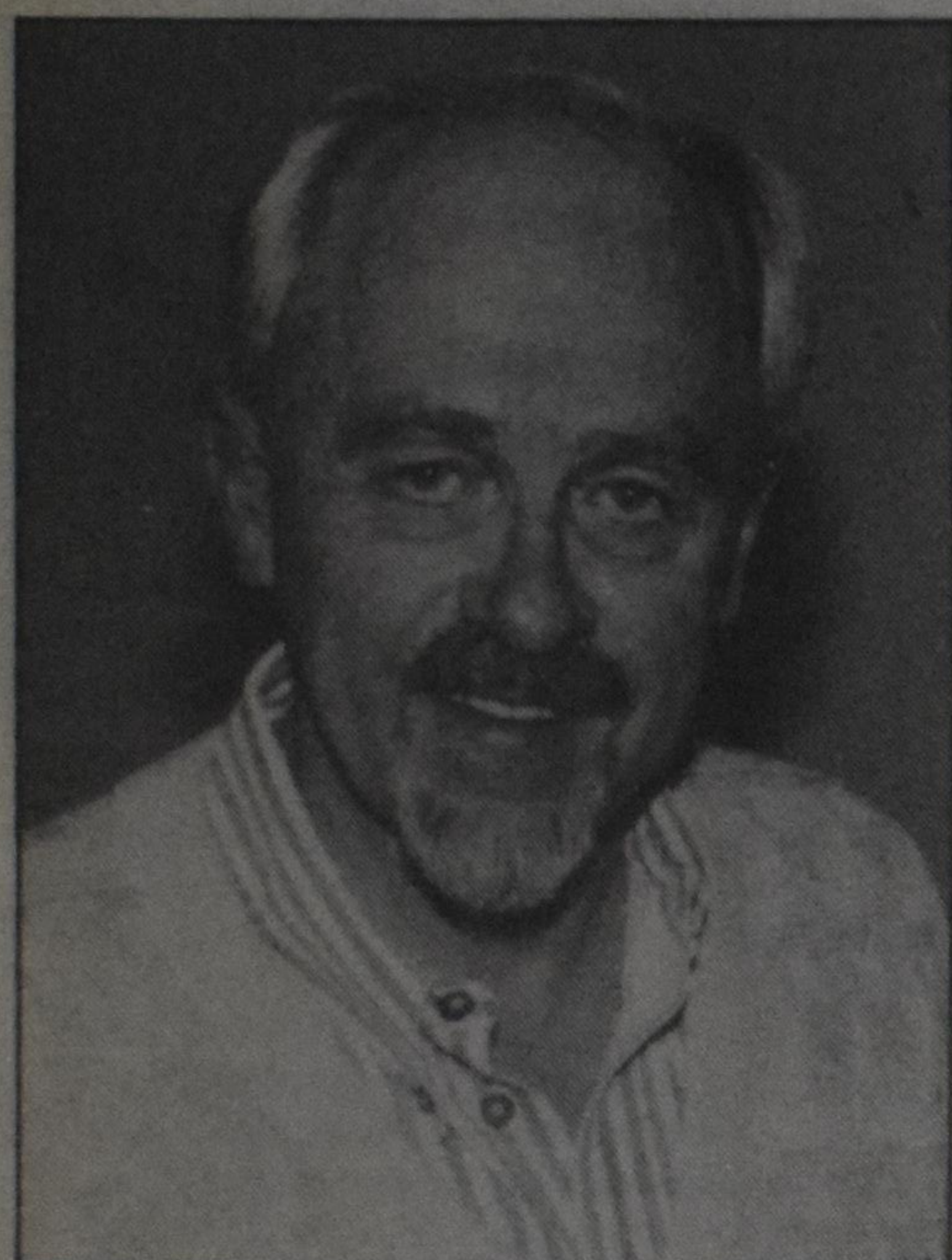
TIMMERS, Theodorus, born August 13, 1927, last known address in the Netherlands: Westakkers 31, Berlicum NB, immigrated to Canada on March 24, 1982.

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News

Ministry conference offered inspiration in a pagan culture



Don Posterski.

Photo: Bert Witvoet

Ralph Koops

TORONTO — Where is the church at in our nation? How do we do ministry? These and other questions were addressed by an impressive array of speakers at the Ministry 2,000 Conference.

About 600 men and women, many of whom are engaged in pastoral ministry, attended the conference which was sponsored by the Associated Gospel Churches, Evangelical Fellowship of Canada, Fellowship Baptist Churches, Free Methodist Churches and Missionary Churches.

The Monday evening session opened with a message by Rev. Bill Hybels,

senior pastor at the fast growing innovative Willow Creek Community Church in a Chicago suburb.

Connect with the unchurched

On the basis of the converted tax collector's story in Luke 5 Hybels challenged his audience to witness today. Levi threw a party and invited his tax collector buddies as well as Jesus and his disciples. As usual the legalistic Pharisees were not impressed but Jesus was. Hybels said that Christians must build high integrity relationships with non-church people. We should also be equipped to present the good news about Jesus in a clear, precise and succinct way.

Dr. Bruce Wilkinson, president and founder of Walk Thru the Bible Ministries spoke on "Preaching and Teaching for Life Change." He contended that often there is too little difference between Christians and non-Christians.

Spectacular changes

Leith Anderson, author of *Dying for Change*, highlighted some of the dramatic changes of our day. Today's revolution eclipses past revolutions such as the Reformation or the Industrial Revolution, he said.

This revolution has also been spectacular for the church, he pointed out. Years of persecution under communism have not wiped out the church. Africa has become a Christian

continent and in North America liberalism has not won over evangelicals, contrary to what the beginning of this century had predicted.

As we enter the 21st century old diversities of the past will not be as important to people, he said. A new generation will have to be reached more and more by love and acceptance. Education in the future will be more practical and less theoretical.

Anderson showed the importance of having newcomers in the church become socially connected and integrated.

Carry two passports

The only Canadian speaker, Don Posterski, showed the conference how the Judeo-Christian tradition in Canada is failing. The consensus of the past is gone. The world is often disenchanted with the church and the church disengaged from the world.

Posterski challenged his hearers, saying they carry two passports. "We are citizens of the Kingdom of God as well as of the nation. We need to both Canadianize as well as think more globally in the process. Pluralism must work in the midst of a dominant secular pluralism."

The language of our culture is deeds not words, said Posterski. Mother Teresa and the Salvation Army are the only ones who receive no criticism today.

Posterski pleaded for the whole Gospel for all of life. The Gospel should

never only be for a little compartment of life. The church with its message has to be at the centre of the culture.

Other speakers included Dr. Larry Crabb, internationally known Christian counselor, who spoke about the pastor and counselling, urging pastors to get out of their comfort zones.

Dr. Erwin Lutzer, of Moody Church in Chicago, dealt with false beliefs, especially New Age which infiltrates our culture. Dr. James Boice, author of several Bible commentaries, showed his audience the kind of society they live in especially as it relates to television.

Finally on Thursday morning, Dr. Haddon Robinson, one of North America's leading preachers, showed how the world has become like a bass drum. "You hit one spot and it reverberates everywhere. Many products only have a life of 15 months."

It is not that people are not interested in religion today, he said, but they use it like a sled. You haul it out at Christmas but you do not use it as a vehicle of transportation.

He urged the conference to address this age and showed the importance of understanding the times. "We have moved from a church culture to a mission culture," he said.

Tapes of the conference can be ordered from Norway Communications Ltd. in Scarborough, Ont.

Ralph Koops is pastor of the Maranatha Christian Reformed Church in Cambridge, Ont.

Churches do more than provide housing

... Continued from p. 1
ministry has found that church people manage non-profit housing better than government agencies can. Church participation is vital, she said, now that the federal government no longer provides affordable housing.

Westminster Presbyterian Church makes a good case study, said Al Thiessen, who guided its housing project for six years from conception to completion. They had a church building on 1.3 acres of land on a prime corner in Scarborough. In the end they demolished the building — not an emotionally easy thing to do — and rebuilt it as part of 102-unit housing project.

A new sanctuary and appropriate educational and meeting rooms for the church were built within the apartment building which was completed last July.

People warned Al Thiessen that the housing project would take lots of human energy and time and patience. That was certainly true, he found. But church members rallied to the need and showed abilities no one knew existed.

Today the project has some units that rent at market value, up to \$900 a month, and others for which people pay amounts geared to their incomes. They also set up a day care centre in the building for 52 children.

Similar stories were told of the experiences at Immanuel Lutheran Church and St. Mark's Presbyterian Church. Often the land owned by the church is separated into two parts, one of which is leased to an independent non-profit housing corporation formed

by church members. The government pays the church for the lease of the land. The lease will have a time period equal to that of the mortgage on the building, often 40 to 50 years, after which ownership of the housing complex goes to the church.

A key part of the project is always getting the neighbours to agree to it. The "nimby" syndrome is alive and well, especially where people see the poor and homeless as irresponsible alcoholics and drug users. The best results came from distributing flyers to the neighbours asking them what kinds of housing they think are needed. Often many of the neighbours want to move in.

Urban needy

McBurnie says it is easy to establish the need in the Toronto area for "social housing," defined as new rental housing earmarked for people with low and moderate incomes. It is often harder to establish the need in smaller communities away from large cities.

Potential residents are identified by their need for housing at rents below market value, by their poor current housing, by health problems, handicaps and the like. She says that right now 1475 families are on the waiting list for social housing, including 600 seniors.

Some groups want to construct housing only for seniors, she says. But current policy is to discourage that in favour of mixed housing, for people in a variety of circumstances. However, sometimes a building may have a certain floor set aside for the elderly, she says.

At present about 20 social housing

developments are underway in the eastern part of metro Toronto, with applications for another 20 in hand, said McBurnie. Nearly all are sponsored by churches, but a few ethnic groups are involved, plus parachurch groups like the Knights of Columbus and Yonge Street Mission.

Last year the Richmond Hill Christian Reformed Church opened a large housing unit at the time their new

church building was finished.

Churches want to do more than provide housing for the homeless, though, emphasized Thiessen. Often they have a vision of ministry to the people who move in. The buildings have meeting rooms and dining rooms which serve not only residents but also community groups and church ministries.

Car repairs top consumer complaint list

TORONTO (MCCR) — Marilyn Churley, Ontario Minister of Consumer and Commercial Relations, recently announced the top-10 consumer complaints among the 9,500 received last year by the ministry's consumer services bureaus. Problems with car repairs occupied the number-one spot, with most of the 1,059 complaints relating to quality of workmanship. The failure of garages to honour warranties on faulty parts and associated labour as required under the Motor Vehicle Repair Act was another common problem.

The bureaus handled another 1,017 complaints about the second item on the list — trouble with the purchase of new and used cars and trucks. The ministry is able to help some consumers when they buy from registered dealers who don't deliver the vehicles. Unfortunately, however, many people don't realize that once contracts are signed they

are binding agreements. As well as handling complaints, the ministry works to educate consumers to make sure they know exactly what they're getting into when they sign contracts.

The list of top-10 items and the number of complaints received were:

1. motor vehicle repairs (1059)
2. new- and used-vehicle sales (1017)
3. home improvements and renovations (685)
4. travel agencies (684)
5. fitness clubs (650)
6. refunds and exchanges (568)
7. mail-order buying (551)
8. misrepresentations (380)
9. non-delivery of goods or services (312)
10. contracts (285)

The ministry's consumer services bureaus answer and attempt to mediate consumer complaints arising from the purchase of goods or services, regarding contracts, credit and deceptive or unfair business practices.